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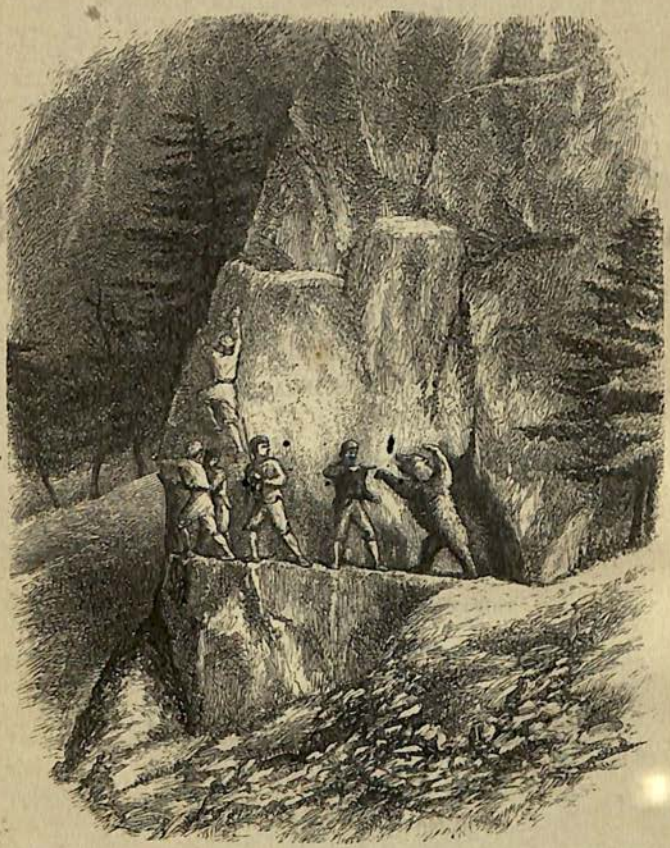

Bear-hunting.

TRAVELS

IN

LITTLE-KNOWN PARTS

OF

ASIA MINOR;

WITH ILLUSTRATIONS OF BIBLICAL LITERATURE
AND RESEARCHES IN ARCHÆOLOGY.

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ac.

By Rev. HENRY J. VAN LENNEP, D.D.,

THIRTY YEARS MISSIONARY IN TURKEY.

Pt-d. 29

IN TWO VOLUMES.—Vol. I.

WITH MAPS AND ILLUSTRATIONS.

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PREFACE.

THE first portion of the journey narrated in the following pages takes the Reader over ground already trodden by former travellers, but it has been diversified by incidents of unusual interest, and I have taken occasion to bring forward many facts, gathered during a long residence in the region.

Farther on in the work will be found an episode of the remarkable Revival of Evangelical Christianity, which has been going on in Western Asia for the last forty years, chiefly, but not exclusively, among the Armenians, one of its most interesting races, a people who long maintained, even with the sacrifice of their lives, the pure doctrines they had received from Gregory the great "Illuminator." I have, also, slightly touched upon the present phase of this great mental revolution wherein the new-born Evangelical element strives to make itself indigenous, and struggles to free itself from the foreign trammels which impede its legitimate influence and diffusion.

The customs, habits, and civilization of Tocat,

are specially described as affording an example of the social condition of the Peninsula; this city having long held a high rank on account of the prosperity of its manufactures and the refinement of its population, and being the place of retirement for many wealthy Armenians who have elsewhere succeeded in acquiring fortunes. To the students of Holy Writ many of these customs will serve to illustrate the Sacred Text more effectually than any other branch of exegesis.

The trip to the Chamlù Bel Mountains, and the visit to the interesting cone of granite which is now called, as in the days of Strabo, the Star Mountain, with the ruins of the Cyclopean fort on its summit, have never been attempted by any traveller before. In the journey we performed from Tocat westward to Smyrna—a road rarely touched by the foot of a European since the disastrous passage of the Crusaders over a portion of it—the Student of Natural History will find particular notices of the "*Teftik*," or Angora goat, of the Caramanian sheep, and of the Bactrian camel: and I would specially invite the attention of archæologists to our visit to the Yazili Kayah sculptures, where Mr. Texier gathered most of his well-earned fame; to the early remains at Euyûk, with their Sphinxes and bas-reliefs, now

described for the first time; to the figure of Sesostris, so well described by Herodotus; and to the colossal statue carved out of the rocks of Sipylus, first identified by the Author with Homer's Niobe.

Interesting discoveries, made later in the vicinity of Smyrna, could not well be compressed within the limits of the present work; but, I hope, at some future day, to publish them for the gratification of the lover of antiquarian lore.

Occasional contributions will be found, in the course of this work, to the growingly attractive science of Physical Geography. At the close is a list of elevations taken with the barometer, and these are occasionally dispersed along the course of the narrative in order to enable the Reader somewhat to fix his ever-changing position. The instrument used was one of Green's portable Barometers (of New York) with the latest improvements of Professor Guyot of Princeton. The results were worked out with the aid of the Professor's valuable tables; I cannot too highly recommend *both* to the Scientific traveller. The Barometer bore itself admirably during our four months' expedition, including the forty-one days' travel on horseback from Tocat to Smyrna. It was not in the least injured when our servant's horse fell upon

the stones during a night gallop, considerably bruising himself and his rider.

The numerous cuts which illustrate the pages of this work are faithful copies of the original drawings, every one of which was sketched upon the spot.

I have been driven from my chosen field of thirty years' labour for presuming to defend the religious liberties and rights of the sixty new-born Evangelical churches of Western Asia, and for expressing views based upon a broader experience and more generous sentiments than have fallen to the lot of my persecutors. Here, in this quiet retreat, among the Berkshire hills, surrounded by sympathy and affection, I have reviewed through the eyes of loved ones—who have supplied the (I trust temporary) dimness of my own—these pages, which speak of a land I love and of a people among whom I was born, and in the midst of whom I should wish to die. I desire no brighter destiny for these volumes than to excite in some kindred breast the longings I feel for the regeneration of the East and my love for Oriental lore.

December 8, 1869.

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TRAVELS IN ASIA MINOR.

INTRODUCTION.

WERE literary reputation the object of the writer of the following pages, he would greatly hesitate to lay them before an English-speaking public. The long use of five or six different languages, both in the general intercourse of social life and in the performance of his professional duties, has produced upon his mind and his habits of thinking an effect which those alone can fully appreciate who have fallen into the same predicament. He finds himself alternately thinking in each and all of these dialects, and rendering the idioms of the one in the words of another, until he is conscious that he has quite lost the faculty of distinguishing, in all cases, to what language belongs any particular shade of idea, or mode of speech which he happens to find best suited to his purpose. There is every reason to believe that this mental process will be found reflected upon these pages, and, without troubling his readers with a disquisition upon its advantages or blemishes, the author would sincerely apologize for any inconvenience it may cost them.

Some of the views contained in these pages will, doubtless, appear unusual and even strange to many of his friends whose good opinion he highly values. He, however, begs to say, in his own defence, that he has enjoyed unusually favourable opportunities for obtaining reliable information upon the topics which are here discussed. Born in the country and among the people he describes, but educated abroad, and carefully bearing in mind, during a long residence in the East, the influence of European civilization and of modern Evangelical Christianity, he has been in a most favourable position for study and observation during the thirty years he has spent in the prosecution of missionary labours in the Levant. Ten years he resided at the capital, connected with each branch of labour in turn, and making extensive journeys in different parts of the country; he spent seven years in an isolated position in the very heart of the country; and his more recent abode has been at Smyrna, between Oriental and Occidental influences and ideas, as well as in the very centre and focus, as it may well be called, of antiquarian reminiscences. He has long felt that there was an unaccountable lack of interest in the peculiar characteristics and civilization of the East on the part of many now residing there, who should be capable of appreciating them, which has caused them to neglect their opportunities of making valuable additions to our Occidental literature, and of leading to such a revival of Evangelical piety in the East as will accord with its own peculiar

genius, and thus take a deeper root in its soil. He has endeavoured in the following pages—imperfectly, indeed—to atone for the neglect of others, who, though doubtless superior in ability, have not, he believes, been equally favoured with respect to opportunity.

The most cursory reader of history cannot have failed to notice that there has ever been, even at an early period, a notable difference between Occidental and Oriental civilization; and each has preserved certain characteristics peculiar to itself, although they have never wholly ceased, for any length of time, to exert an influence the one upon the other. We may, indeed, safely assert that it is chiefly this unceasing ebb and flow between the two continents which has prevented the stagnation of mind that has prevailed in the remainder of the globe, securing for their peoples the highest position in the intellectual and practical advance of the human race. The wave of civilization originally set outward from the cradle of mankind in the East; but it soon returned under Grecian and Roman influences. It then went back again towards Europe, under the powerful impetus first of Christianity, then of Islam, and finally of the revival of ancient classic literature; but it is now sweeping eastward to its original source, through the irresistible force of the civilization of Modern Europe. But, with all this, it is impossible to close our eyes to the fact that the Occidental and the Oriental mind differ in some important particulars: or rather—in order to avoid falling into

the vapours of philosophy — the aggregate developments which we call social life present some marked and striking contrasts. It is probably difficult, if not impossible, clearly to express this difference in a few words; yet the oft-repeated definition appears to us sufficiently correct which makes the *family* the model and ideal of social relations in the East, while the *army* is the type of Occidental, or, to speak with still greater precision, of modern Occidental civilization. This definition will be found to hold in many important respects, though its universal application is quite impossible. We find its best illustration, perhaps, in the constitution of the family in the two continents. In the West, when a son is married, he usually leaves the parental roof, and, if he do not set up in business on his own separate account, his relation to his father is regulated on the same principles as obtain in the case of a partnership. In the East, on the contrary, the sons bring their wives to the parental home, where a particular room is allotted to each, while the housekeeping remains one. The sons continue to assist their father, and live in complete subordination to him; and they bring home their gains to the common purse, which is controlled by the father alone, and furnishes alike the supplies required by the whole household. We thus frequently meet with families which consist of fifty and even seventy-five members, all living under one roof, and having all things in common. And this, too, accounts for the indefiniteness of the Turkish

census, which enumerates the *houses* or households alone, but does not particularly inquire into the number of persons of which each is composed. The property is divided only upon the death of the father, and often not until that of the widowed mother.

The correctness of the above definition may be further illustrated by reference to another marked feature of society in the East, viz. the absence of anything like aristocracy, the very idea of which does not seem to have entered the minds of Orientals. It might be claimed that we have an approach to it in the fact that there is a distinction of races, among which the Osmanly possesses the superiority. But a little closer attention cannot fail to show that this is a mistake. The only distinction of races is made on the ground of religious faith. The moment a man embraces the faith of Islam, be he a pure gipsy or a negro by blood, the highest offices of Church and State lie within his reach, the Crown alone excepted. The commander-in-chief, Omer Pasha, is a renegade German. Safir Pasha would long ago have been made Grand Admiral had he consented to apostatize. The Christianity and the Mohammedism of the East alike teach the common brotherhood and equality of all men; and the doctrine of the latter is particularly democratic in this respect, making the differences among men to depend chiefly upon the decrees of Fate (Kismet). And the frequent changes of fortune, whereby many suddenly rise from the bottom to the very summit of the ladder, are partly to be

ascribed to this idea, and tend to strengthen its hold upon the mind.

But, however appropriate may be considered the definition which makes the *family* the model of Eastern society, and the *army* that of the West, it must yet be acknowledged that there are innumerable minute, yet not unimportant, items to which it would be difficult to apply it. Take, for instance, the outward posture of worship. The Oriental takes off his shoes, and draws his cap or turban still lower down upon his forehead; while the Occidental takes off his hat, and would deem it highly disrespectful to present himself with naked feet. Were we, indeed, to attempt to point out the contrasts between Eastern and Western ideas and customs, which seem arbitrary and can show "neither rhyme nor reason" for being as they are, we should have to write a volume; nor should we succeed any better did we attempt to decide in any particular case, or even in a general manner, which of the two is preferable. The alternate inroads made by each of these two sets of ideas, which we call civilizations, into each other's domains has doubtless exerted a powerful influence in modifying them and diminishing their contrasts. But, while the writer believes that the Asia of modern times has already vastly improved, and is destined still more to benefit by the influx of modern European ideas, he is compelled to state his conviction that the wave is sweeping away much that is really good and valuable, and substituting for it many things that are

of a doubtful nature or positively bad; especially since it not unfrequently happens that their character is so changed by the altered circumstances and surroundings, that what is eminently beneficial and praiseworthy in Europe becomes the contrary in Asia. To mention but one instance out of hundreds which could easily be pointed out,—the cheap manufactures of Europe have destroyed many important branches of industry in the East; and they have not merely impoverished the country, but are fast spreading the taste for ever-changing fashions, which are taking the place of the graceful and convenient costumes worn since the days of the Patriarchs. Ancient customs and primæval habits, which recalled with remarkable truthfulness the delineations contained in the Hebrew and the Christian Scriptures, are fast disappearing and becoming the subjects of antiquarian research; and the important aid which modern Asia afforded to the Biblical scholar in the interpretation of difficult portions of Holy Writ, is fast perishing under the irresistible inroads of mongrel customs that can never be thoroughly or completely naturalized.

The differences existing between the Eastern and the Western worlds are in nothing more distinct than in their political organization. The statement is often made that the Government of the Sublime Porte—and those of Oriental nations generally may be included—is an unmitigated despotism; and this is, doubtless, true; for there is no limit known to its power or

authority, in the eyes of the law or of the constitution of the State. But such a despotism means a very different thing in the East from what it would in the West. The reason of it is that, in the latter, it would imply centralization, which has never existed in the East, and probably never will, whether from any peculiarity in the mental constitution of the people, or from any other reason we may choose to give for it. In Europe, one of the effects of despotism has often consisted in a network of spies, which has been thrown over the land, enabling the Government to control, not only the actions, but even the tongues of its subjects, and, to a very considerable extent, their very thoughts. There is nothing of the kind in the East. Men may talk treason all day long, and no one will care for it. Even the censorship of the press is an European innovation, to which the people do not submit, and which the officials themselves enforce only as far as is necessary to secure a Bakshish. The fact is, every man exercises uncontrolled authority in his own sphere, and may play the despot therein as much as he thinks suitable to his interests. It is the *family* or patriarchal idea. No limit is recognised to the authority of the husband or the father, and political organization is but a reflection of social life. Whatever misdeeds an official may commit, it is not in accordance with either theory or practice to call him to account for them, unless it be as a fair opportunity for his superior to *spunge* him; when influential persons

complain of him, he is removed, as an act of courtesy to them, and is generally promoted thereby to a more lucrative post. Even murder of the blackest dye may be atoned for by the payment of 300*l.*, should the nearest blood relation consent; and this is usually brought about by the fear of retaliation on the part of the relatives. But the affairs of society are chiefly controlled by the incessant play of the personal influence of the few who, in every community, surpass the rest in position or wealth; and to whom every member of the community has managed in some way to attach himself for his own protection from violence and injustice.

This cursory view of the difference between European and Asiatic civilization should not be concluded without referring to what may truly be considered the most important element of the latter — we mean religious faith and profession, as far as they affect the constitution of society. Most countries of Europe have a State religion, whose ministers are supported by taxes levied from the whole community; this religion is professed by most of the officers of the State, and its adherents enjoy, in its exercise, certain privileges and immunities which are denied to others, while all are placed upon a common footing in the application of the criminal or the civil law. In Turkey, as well as in the East generally, every religion which is not proscribed, is, in an important sense, a religion of the State. Its chief officers exercise their authority

in matters both civil and religious. All the direct taxes have to pass through their hands, if they are Rayas, *i.e.* Christians or Jews. The heads of the Raya communities are generally chosen by their own people, but they have to be confirmed and installed into office by the Osmanly authorities. They are made personally responsible for the sum total of the direct taxes, which they collect as they see fit, the Turkish police assisting them whenever called upon. But though, in this sense, all religions seem to be placed upon a common footing, this equality of rights disappears as soon as the members of the Raya communities stand before a tribunal of justice in litigation with the Muslems. For in all matters which affect a Muslem, the testimony of a Christian or a Jew is inadmissible. The consequence is that false witnesses are in such demand that Muslems, ready to swear to anything required of them, are always found at the door of the Mehkemeh. It is a regular profession, and brings a good income. For there is, in fact, no punishment either for perjury, or for bribing judge or witnesses. But the position which we have described as occupied by different religions in the State is denied to heathenism, which Mohammed has commanded to be everywhere destroyed by the sword. Hence the Kùzùlbashes and the Turkmens, who still adhere to their ancient heathen doctrines and practices, save themselves from proscription by making an outward profession of Islam; but, in spite of this,

they are often persecuted, and whole villages of them are burned and sacked, and their population put to the sword. The Armeno-Catholics and the Protestants have each in turn, in like manner, found themselves in the position of outlaws, until the Sublime Porte, yielding to the influence of Roman Catholic and Protestant Europe, recognised them as part and parcel of the State by appointing responsible officers to represent them at the capital.

Much has been said of the oppression of Christians in Turkey; but the nature of this oppression is not always clearly understood. We have already stated that their position before the law secures to the Muslems the power to oppress and rob them to their hearts' content. But their sufferings are chiefly traceable to the bigotry and fanaticism of the ruling race; and in this respect it cannot be denied that there has been an immense change for the better during the last forty years. When Greece was wrested from the Turks, and the victorious army of Russia encamped upon the Bosphorus; when England vanquished Mohammed Ali at St. Jean d'Acre; and still more, when Turkey was saved from destruction by the united forces of England and France,—the Turk was constrained to acknowledge the vast superiority of the European Giaour over the Muslem. Time was when it was believed in Turkey that no European sovereign ventured to assume the crown without the previous permission of the mighty Sultan. But the late visit of his Majesty

the Sultan to the crowned heads of Europe has greatly brought down their pride; for, according to their universal etiquette, the inferior always waits upon his superior. These successive humiliations have wrought a great change in their dealings with the Rayas. Before the Janissaries were disbanded, they used to shoot down the Christians along the thoroughfares as a pastime or for practice; and there was scarcely a Christian house of respectable appearance, even in the capital, which they had not repeatedly rifled of its contents. Europeans could not travel unless disguised as Turks. Now, the native Christians often wear a hat as a protection; and the Rayas are treated with far greater gentleness from fear of European interference; they are even represented in the provincial and town councils by their own co-religionists. The report was spread, not long ago, through the land, that 70,000 Turks had become Christians in the capital; it produced no sensation. Half a century ago a general massacre of the Christians would have been the unavoidable consequence. The Turks who have renounced their religion and who have embraced Christianity are unmolested, and they even preach the Gospel with impunity. Bigotry is rapidly disappearing wherever the Turks come in contact with European civilization, and still more where they have much intercourse with native Protestants. There is, indeed, a general complaint among the few Muslems that are left, that their religion is fast dying away;

yet there is but little change in such parts of the interior as are the most isolated from foreign contact.

Religious liberty cannot, then, be said to exist in Turkey, for Christians and Jews are not upon a footing of equality with the Muslems before the law. The position they occupy is the position of slaves alone, and will be such until their testimony is admitted in all cases before the tribunals of justice. The assertion that a man cannot swear truly because he believes in "the only-begotten Son of the Highest," while he lays his hand upon a Book which the Muslems themselves acknowledge, is a foul blot upon any civilization and state of society, be it Oriental or Occidental. And until this blot is removed there can be in Turkey no liberty of conscience, which every human being upon the face of the earth has the right to possess, and which every Government is both bound in duty, and required by the wisest policy, to bestow upon all its subjects.

45, *Montagu Square, London.*

CHAPTER I.

Fellow travellers — Start from Smyrna — Encroachment of river deposits — Oriental travellers — Lost language — Landing at Galata — Suburb of Hasskeuy — Native Christians — Armenian Evangelical Church — College at Bebek — Pagans in disguise — Bible students — Young Turkey.

WE took passage at Smyrna for Constantinople, on the Russian steamer 'Ionia,' and embarked April 28, 1864, at 5 o'clock, P.M. I had been joined in the trip we intended to make to Tocat, and thence through the centre of Asia Minor, by a young friend, an American gentleman, from Brooklyn, near New York, who was travelling for his health, and who was anticipating a large amount of new sights and experiences. Another young man, my nephew, who knew the country well, having always lived in Smyrna, joined our party. Though he had only travelled in the immediate vicinity of Smyrna, his knowledge of the native languages and character was very valuable; he was, moreover, the sportsman of the party, and materially aided in giving variety to our hard fare. His faithful and intelligent "Ira" must not be forgotten, for she was not only a general favourite, but honourably sustained her share of responsibility both in pursuit of game and as a watch-dog. My son

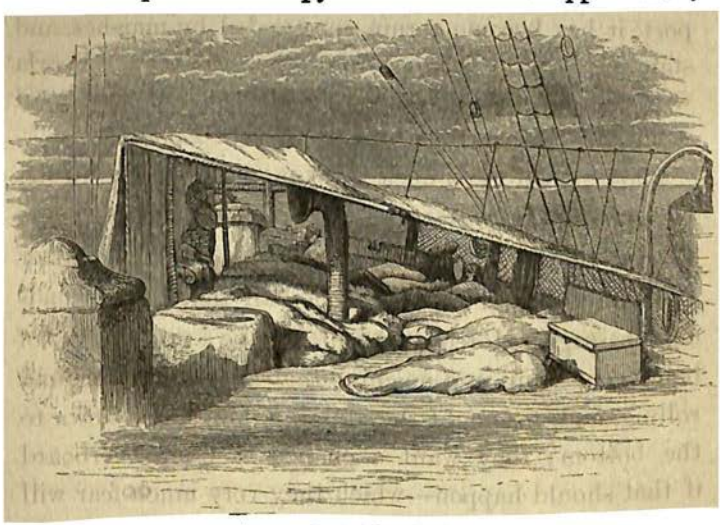
Willie, though but ten years of age, undertook the journey with us; and he certainly bore the fatigues and fulfilled his share of duty in a creditable manner, and was greatly benefited by the trip. We were joined at Constantinople by Carabed, a young Armenian Protestant of Tocat, of very good family, who had already been several years with me; hardy, faithful, untiring, self-denying, conscientious, and perfectly identifying himself with all my plans and purposes, he was truly the main-stay and pillar of our enterprise, and the chief cause of its entire success throughout; a capital rider, afraid of nobody, and kind to all.

Having sailed before in the English, French, and Austrian steamers that ply in these waters, our passage was engaged on a Russian boat, for the sake of acquiring new experiences. It must be confessed, however, that the appearance of matters, when we alighted from the "kaïk" on the deck of the '*Vapor*' was anything but prepossessing. The crowd was great, the jostling vigorous, and the filth abundant. The decks were flowing with a sooty fluid, through which we had to wade our way to the forward cabin, a narrow and dark place—which we did not regret, as it prepared us for much worse by-and-by. We had twelve fellow passengers in this cabin, two of whom were Greek ladies, travelling with a Greek merchant of Isbarta, and three Armenians. We did not leave the harbour until a late hour, and soon after passing the old Sea Castle built by Tamerlane, observed the light-boats, the inner one

with two green lights, and the outer with two white lights, which have recently been placed upon the shoals formed by the waters of the Hermus, and have nearly put an end to the running ashore of vessels and steamers so frequent in former years. It is strange, however, that the Government do not see the necessity of guarding against the further encroachments of the river deposits; for there can be no doubt that Smyrna will ere long cease to be a sea-port town, and will, like Nice, stand upon an inland lake, whose overflow will reach the sea through a narrow canal. It is thus that the prosperity of Ephesus has perished, and from being a flourishing sea-port, it has become a ruin surrounded by marshes, and standing several leagues from the sea-shore. Voorla will probably then become to the present Queen of Anatolia what Scala Nova is to ancient Ephesus.

29*th.*—A stroll on deck is far more interesting in the Levant than in western waters. Most of the passengers remain there, a deck passage costing but one-quarter as much as a first-class, and one-half that of a second-class passage. Moreover Orientals have a great horror of being cooped up in a machine that keeps jumping and rolling, and, for aught they know, taking them down to the bottom; they want a chance to jump overboard if that should happen—which they very much fear will happen. Besides, they must have fresh air; even in the coldest weather on shore they must keep a window open; and they make up for it by wearing heavy furs, sitting upon their feet and smoking continuously.

They come on board with their mattresses, coverlids, pillows, bags and baskets of provisions corresponding to the length of the voyage. A large portion of the deck is prepared for their reception, by laying down boards which are raised an inch or two above the deck, leaving room for water to pass under them, should the vessel ship a sea, or in case of rain. A canvas awning is spread overhead. Here the deck passengers lay down their bedding, put on their night gear, wrap themselves in their furs and coverlids, and establish themselves each in his little domain, with provisions close at hand. The women's quarters occupy one-half of the upper deck,



Turkish Ladies' Sleeping Berth.

and at night, or in rough weather, present the appearance of two parallel rows of long packages, out of

which occasionally peeps a head, or a hand is stretched toward the provision basket, or the naked foot of a sleeper peeps from under the "yorghan," or a form suddenly rushes to the ship's side and bows down to Neptune. In the morning the men come out of their various hiding places, roll up their bedding and sit down upon it, make acquaintance with their neighbours, exchange provisions, spin yarns, smoke, mend their clothes, and sometimes perform sundry other operations conducive to cleanliness. A stroll among them is amusing, and it sometimes leads to pleasant and instructive conversation. We have often whiled away the hours by stealing the outlines of some of our travelling companions. Sea captains are unanimous in saying that no people can compare with Orientals for patient endurance on ship-board. There they lie, almost motionless, all the way from Constantinople to Trebizond, or from Smyrna to Beyroot and Jaffa, in the roughest weather, and under a pouring rain; and not unfrequently have some of them been found dead in their places on arriving in port.

We have quite a character in our cabin; he is an example of the fearful effects of strong drink in our warm climate; there are unfortunately too many Englishmen who persist in indulging this dangerous habit, though hundreds have already paid the penalty with their lives. Many think that the damp climate of the British islands requires the use of intoxicating liquors, and, no doubt, there is something in the climate which

enables the human constitution to resist their deleterious effects; but it is not so in the East, as any one can quickly satisfy himself by observation. The person to whom I refer is a good-looking man, some thirty-five years of age, wearing a beard of stupendous length; he is reported by the officers of our steamer to have been repeatedly picked up by the police in the streets of Beyroot, dead drunk. He did not leave the dinner-table after our meal, but remained seated there the whole evening and night, alternately drinking wine and smoking out of a long pipe. He was evidently under the influence of a species of delirium, for he laughed and wept alternately, talking all the while to himself in a low voice; he finally went into a long crying fit and used words which led the passengers to surmise that he had met with disappointment in love. He was gentle and inoffensive, and took no notice whatever of any one around him. When we rose in the morning, we found him lying awake in his berth, gesticulating and laughing, gently but heartily. The captain says that this man has a brother in England, who is an author of some celebrity, but that, beyond this, no one appears to know anything of his history.

The Greek gentleman from Isbarta is a druggist there, and visits Constantinople on business. He seems to have paid some attention to antiques, and showed me a fine cornelian, beautifully cut on one side in the form of a beetle, and bearing on the other the figure of a man, who appeared to be jumping the

rope. He also mentioned having had in his possession a small stone, with an inscription in Greek characters, but in a language apparently now lost. It ran as follows:—

ΘΩΒΑΡΡΑΒΟ
ΥΛΑΚΑΣΑΚΙΣ
ΑΒΡΑΣΑΣΕ
ΩΑΩΗ

And on the other side thus*:—

Isbarta is in ancient Pisidia, and there is no doubt that the aboriginal inhabitants long preserved their own language, as was still the case in Lycaonia, in the time of the Apostles (Acts xiv. 11). Their language was reduced to writing by the adoption of the Greek alphabet, with additions required for sounds peculiar to it. Inscriptions found in Caria, Lycia, Pisidia, and generally in the south-western portions of the Peninsula, probably belong to the same language, now lost. It would be interesting to ascertain whether any remains of that language can be found among the villages of the mountainous regions which have so long defied the

* Since the above was in manuscript, the writer has met with many signet stones having the same characters, and all coming from regions south of Smyrna. The most remarkable of these bore a fine representation of a seven-branch candlestick, very similar to the one found on the arch of Titus, at Rome.

successive dynasties that have conquered the rest of the country, but left them much of their independence. Or it may be that some of the now wandering tribes still preserve those ancient languages; for it is certain that they speak dialects which bear no resemblance to the Greek or the Turkish. Our friend the druggist spoke of various remains of antiquity in the vicinity of Isbarta, and mentioned particularly the image of a Cynocephalus carved upon a tombstone, and bearing an inscription; the image had been very much injured by the Turks, but the inscription was well preserved.

Saturday, 30th.—With a fast-sailing steamer, Constantinople is reached very early in the morning, and the entrance into the harbour presents one of the most gorgeous sights in the world. The rising sun illumines the domes and minarets and every prominent building, while the greater part of the city is enveloped in shade, mist, and smoke, which are scattered at a later hour of the day. We did not arrive before 10 A.M., yet the view seemed grand, especially to those of us who had not seen it under more favourable circumstances. We followed the usual course up the channel under Leander's Tower, which withstands the powerful current from the Black Sea, turned off to the left, were soon entangled among the crowded shipping, and were immediately surrounded by the light skiffs of the Golden Horn, kept off by the Quarantine boat until "pratique" was given. We landed at Galata, and were soon threading our way through the filthy lanes

of this suburb. The lately organized "municipality," composed of gentlemen of different nationalities, has succeeded in cleaning out some of the old sinks of iniquity and filth of this part of the city; the tottering buildings which were used as drinking houses, and employed for even still more degrading purposes, have been purchased and torn down, broad streets have been opened, and substantial shops and warehouses erected. Much more, however, yet remains to be done before this portion of the metropolis can cease to breed pestilence and vice, or can become a place through which an honest man can pass at an unwonted hour without danger to his purse or his life. We soon after went to our missionary friends at Hasskeuy, a suburb at the inner extremity of the Golden Horn, and on the north side of it, occupied almost exclusively by Armenians and Jews. The former once lived here in palatial residences, situated upon the higher parts of the hill, and commanding an extensive and beautiful prospect. They were the bankers of the Turkish pashas, grandees, and officers of the Government, and retired here to enjoy the spoil out of sight of their masters, taking care, however, to paint their houses with dull colours, and conceal their splendid gardens behind high walls, so as not to excite the envy and rapacity of the Muslem. Now, under the eye of the representatives of Christian Powers, they have crept out to Pera and the shores of the Bosphorus, and the Jews are fast buying up their old houses in Hasskeuy,

and gradually taking possession of that whole suburb. One is struck here, while walking the streets, with the freedom assumed by the Rayas whenever their Muslem masters are out of the way. Unlike the parts of the city where Muslems are likely to be met with, the Christian and Jewish women go about the streets without any veil whatever.

Sunday, May 1.—Expecting to spend but a few days in the capital, we attended Divine worship where it is celebrated in the native languages, at three different chapels situated far apart. In the morning we crossed the harbour and the city proper, and approached the sea-shore of the Marmora, until we came to a house converted into a chapel, where the native Protestants celebrate Divine Worship. The congregation worshipping here was once large and influential, but is now very much reduced in numbers. Most of the old members of this church have joined the Pera church on the other side of the harbour. Preaching now rarely takes place in Armenian here, the Turkish language having almost entirely superseded it. There is no pastor here, but a promising young preacher, a native of Cæsarea, occupies the pulpit, and is soon to be ordained Pastor of the church. The present congregation is chiefly composed of what are called "Bekiars," bachelors, being either really unmarried men, or, as is generally the case, having left their families at home in the interior and come to the capital in search of work. This part of the population

is quite large here, and there is, indeed, such a class in every thriving town in Turkey. They remain a few years, and many manage to gain enough to live upon the rest of their days at home. But some of them spend most of their lives away from home, occasionally visiting their families and making the acquaintance of their children. Several of the trades are entirely in the hands of these people; they are the porters, burthen bearers, Bekjis hamals, and Sakkas or water carriers. They live in khans, large buildings with a central court and two stories of rooms all around. Such a life, away from the restraints of home, and surrounded by the temptations of a large and wicked city, is necessarily demoralizing. This part of the population is constantly fluctuating, some returning home to different parts of the country, while new comers arrive to take their places. Doubtless many of these people have been affected by the preaching and labours of Christian men in the capital, and have carried the truth home to many places in the interior. The above mentioned facts, however, seem to us to point clearly to the following conclusions: that the permanent dwellers in the capital should be made the nucleus of the Church, and that labours with this object in view should not be relinquished for the purpose of laying out the whole strength of a large corps of missionaries upon temporary residents. The present policy was more desirable at the outset than now, when preachers and missionaries are more numerous in the interior

than at the capital. Besides, the influence of a permanent living Church is worth more than any success the results of which are continually being scattered and disappearing.

It was pleasant to sit down again in that chapel where I had often preached in former years, sometimes to an audience that filled every spot, even around the pulpit, and to hear an old pupil of mine, Mr. Parsekh Vartugian, preach a very good sermon, though comparatively few of the little group present were personally known to me. As "Father Goodell" remarked at the dedication, "When the Armenian merchant who built this house for his private use had finished it, he inscribed over the place now occupied by the pulpit the words 'Doork Astoodzo' (A gift to God.)" It has proved truly such. May it never be alienated from this sacred use as long as one stone stands upon another.

We attended the worship of the Armenian Protestant Church of Pera in the afternoon, at the Prussian chapel, pastor Simon Hachadoorian officiating. The history of this, the oldest native Protestant Church in Turkey, is too important in its influence upon the spread of Evangelical doctrines in this land, for us to pass it by without a slight notice.

The Church of Pera was the first organized upon an Evangelical basis, after the persecutions of 1846 had driven from the bosom of the Armenian Church such of its members as preferred Evangelical truth to the errors of the Church of Rome; for the then Patriarch of Con-

stantinople sought to force upon his people the worst errors of the Papal heresy, by requiring all persons suspected of Evangelical tendencies to sign a confession of faith in accordance with its tenets, the supremacy of the Pope alone excepted. Within this first Church were received all the most advanced, the most pious, and the most zealous of the men and women who, from among the Armenian population of the capital, had purified their faith at the fountain of the Scriptures, had passed through afflictions and met with severe loss on account of the Word. The Rev. Absalom Hachadoorian, their first pastor, brother of the present, is acknowledged to have been a superior man, well fitted for the important post he occupied until his lamented death, some fifteen years ago.

This Church was highly prosperous for a few years. It was, indeed, at one time further strengthened by the accession of the members of another organization which had been subsequently formed in the city proper, for the purpose of creating, if possible, a self-supporting Church, which would set the example of an independent existence to other Evangelical Christians in the country, and encourage the Churches of other lands to believe that they would soon be freed from what was deemed the *burden* of carrying on missionary enterprises in Turkey. At any rate, it would lead to the hope that should Providence allow their foreign religious teachers to be banished from the land, Evangelical Christianity would not thereby perish, but continue to extend

here and spread to other lands. At one time, indeed, so strong was the hope of succeeding in this laudable undertaking, that the present pastor started for Europe and the United States with strong letters of recommendation to the friends of missions in Turkey for the purpose of collecting funds, with a view to erect a building in the suburb of Pera worthy to represent Protestantism in Turkey, and to be called the First Native Protestant Church of Constantinople.

These prospects, however, were destined soon to be blasted. The mission having, all at once, begun to apprehend the danger of rendering the Church self-supporting and independent and no longer subject to their control, arrested, by letters, the collecting of funds; the pastor's travelling expenses became a burden upon the young Church, some members of which, from discouragement and loss of interest in the cause, returned to the world, while the rest folded their arms and resolved to wait for better times. They now worship in the Prussian Protestant chapel, but are sad and dispirited. The spread of Gospel truth has, in a great measure, ceased to advance at the capital, and the labours of valuable and experienced men no longer bear their legitimate and adequate results.

At a later hour in the day, we had the pleasure of meeting first native and then foreign friends in the concert of prayer for the conversion of the world—for the missionaries and the native Protestants hold their meetings separately. It was a truly exhilarating sight,

and one not soon to be forgotten, to see the venerable Dr. Goodell in the vestry of the chapel at Hasskeuy, surrounded by an intelligent audience of native young people of both sexes, and to hear them sing the Songs of Zion with the tender emotions they had caught from him, upon whom they appeared to look as indeed their father in Christ.

Monday, 2nd.—Visited Bebek and the College lately commenced there under the direction of the Rev. Dr. Hamlin, for the education of youth of all nationalities, making the English language the basis of general instruction. Dr. Hamlin has long had the charge of an institution for the education of Oriental youth, which has exerted an influence upon the reformation of the Armenian Church that cannot be too highly estimated. That institution had been enlarged by the addition of a theological department, and several valuable helpers and preachers had already been raised by it, when a change in the policy of the Mission closed its doors and substituted for it schools of an inferior class, in the interior. Dr. Hamlin has now charge of a college whose influence reaches alike all nationalities, though it is of necessity confined to persons of larger means. Such an enterprise has long been a desideratum in the capital; it has been especially called for by foreign residents in Turkey, who are unable to send their sons to Europe for an education. The desire to become familiar with the English language, and the high reputation as an instructor already enjoyed by the present

director, cannot fail to attract large numbers of the natives. The jealousy of the Government is a proof of the value of this institution in spreading the light of Christian civilization, and in breaking down the barriers which have so long divided Muslem and Christian. The present beginnings, however, are necessarily small, but there is no reason why it should not grow in process of time so as to rival the institutions of learning of the most favoured lands.

We had the pleasure, while at the capital, of meeting several old acquaintances among the men who have laid aside their faith in the Koran and have opened their eyes to the blessed doctrines of the Gospel. Their numbers are steadily increasing. They also grow in boldness, declaring the truth everywhere, and in the very places where error is proclaimed, though obliged to use great caution.

There has been a steadily-growing desire among Mohammedans to possess the Word of God; and we were informed that during the year 1860 alone some ten thousand copies of the Scriptures in their language had been sold. This fact indicates a remarkable state of inquiry, and promises in time to work out important results. It is truly a sign of the times that Turks should entertain a desire for the "Holy Book" sufficiently strong to lead them to purchase it. There is an important fact, however, but little known, which may have some bearing upon the subject. It is the existence in this country of a sect, if thus it may be

denominated, called by true Muslems "Kùzùl Bash," or Redheads, a term of opprobrium applied alike to all sectaries in general, and particularly to the Persians, who, being followers of Ali, are considered to be heretics by the Sunnies or orthodox Mohammedans. The Kùzùl Bash of Turkey itself, however, are heathens, who, while making a certain outward profession of faith in the doctrines of the Koran, still practise in secret the rites and believe in the teachings they have received from their ancestors. The latter consist in the doctrine of the transmigration of souls, and a superstitious reverence for certain ancient trees or other objects of Nature. Some of them say that when a man dies, his soul, which is similar to a little fly, enters an animal corresponding in its character to the life the man had led: the soul of a Pasha going into the body of an ass is the illustration used by one man. Their chief rule of morality consists in deceit, cunning, and bravery. Their women do not veil in the presence of any but Muslems. They practise the worst and most licentious mysteries of ancient heathenism, in which the initiated alone can take part, and which it is death to reveal or intrude upon. Christianity failed to convert these people; it is probable that they outwardly conformed to it, as they now do to the profession of Islamism, from fear of the sword and for their worldly advantage. In certain parts of the country they lead a nomadic life, under various names of Koord, Turkmen, Yuruk, &c. They have several distinct languages

of their own, which have never been reduced to writing. But they are found in large numbers in all the chief cities of the Peninsula, Constantinople containing, as is supposed, no less than 50,000 families. Their profession of Islam gives them access to every emolument in the gift of the Government, but they are well known and pointed out by true believers. They also engage in all the trades and branches of industry. It is supposed that most of the Scriptures sold to Turks were purchased by this class, and that they are the chief authors of the present movement towards Christianity. But the movement itself is by no means confined to them, nor do they prominently appear in it. The influence at work is eminently Scriptural. The only sign and proof of it is the purchase of the Word of God and conversations among individuals. They have avoided all intercourse with foreign teachers, and have not appeared in Christian places of worship; but it is said that many of them frequently meet, and discuss the meaning of difficult passages in the Bible. The movement is so quiet and secret that no alarm has been excited among the officers of Government; but the religious teachers of Islam have found it necessary to publish several attacks upon the Christian religion, and have thereby given occasion to the printing of powerful tracts by Dr. Pfander, the circulation of which is prohibited, but they are, nevertheless, extensively circulated and read with avidity.

By the side of this movement is another, which has

occasioned serious apprehension to the Sublime Porte. There is a party, chiefly composed of young men educated in Europe, who may be denominated "Young Turkey," whose object and endeavour is to introduce a general and radical reform into all the branches of the administration, and into the very spirit and principles of the Government. They claim that the civil code of the Koran is no longer adapted to the wants of mankind; that Religion and the State should no longer be identical; and that the latter should be thoroughly renovated and reconstructed upon an European model, with an entirely new code of laws and new methods of administering justice. Many persons in authority made the mistake of considering the religious movement above described and the labours of "Young Turkey" as identical. But they are quite distinct, both in their aims and in the persons who are connected with them, though they doubtless are a help the one to the other. The converts—or we may more truly say, the inquirers into the truth of Christianity—belong to the middle classes, with a sprinkling of learned men and religious students and teachers; while the others hold a higher and more influential position in society, nor would they probably scruple at measures which the former would reprobate.*

* Since the above was written, the fears of the Government have led to a severe persecution, principally affecting the religious reformers, while the politicians mostly escaped. It soon, however, came to an end, as it was found to spread their views instead of restraining them.

CHAPTER II.

On board the Black Sea boat — A man overboard — Amastra — Wreck of a French steamer — Ineboli — Quarantine regulations — Sea-sick animals — Samsoon — Landing in boats — Fevers — Wooden houses — Physical features of the neighbourhood — Circassian emigrants — Scattering the exiles — Arabas — Poor prospects of Christianity in Samsoon — Lighthouse — Scene from the verandah — M. Cavaleri — Preparations for a land journey — Outfit — Saddle — Bit — Horse-shoe — Tent.

FRIDAY, *May 6th.*—We embarked, early in the morning, on board an English steamer, owned by several Italian gentlemen residing in Constantinople, and commanded by a very energetic man of the same nation. A little scene occurred soon after we got under way, which for a while startled all on board the steamer. Many people embark upon the Black Sea boats who have no intention of paying the fare, though extremely moderate, for it amounts to but about 1*l.* sterling for the whole distance from Trebizond to the capital. The only remedy which the owners and officers of the steamers have been able to discover is, to keep them on board while in port, and carry them back to the place from which they came. We had several such people on our steamer; and while the officers and crew were busily engaged in passing the vessel through the crowded shipping, one of them quickly threw off his overcoat and cap and leaped into the

sea. The cry of "A man overboard!" produced quite a sensation at first; but our attention was immediately drawn to another man, who had partly stripped, and was on the point of imitating his companion's plunge, when a sailor took a firm hold of him, and held him back. Meanwhile the fellow in the water was swimming like a porpoise; our vessel was stopped, and a boat immediately put out after the runaway, the furious captain swearing that he would tie him on the quarter-deck and give him a hundred lashes. We were not far from two Turkish men-of-war; one of these put out a boat after the swimmer, and, being nearer, reached him first. They were evidently ignorant of the game going on; but when they had him they returned to the frigate, where they held a consultation upon the facts that had leaked out of the man's story. They brought him alongside of our steamer, where his wife and daughter were setting up cries of despair doubtless preconcerted. Our captain obtained the commanding officer's promise to pay the fellow's fare, and let them go, baggage and all. We had a delightful sail through the Bosphorus, the weather being very fine, and the villages and country-houses appearing to great advantage in the bright sunlight, surrounded with the fresh verdure of spring. We reached the Black Sea, and found the usual swell at its entrance, almost sure to meet and upset the inexperienced voyager even in the calmest weather. The night was quiet and clear, and we reached Amastra on

Saturday; we did not cast anchor, but lay only long enough to land a few passengers and goods.

Amastra is a very ancient place, the Amastris of antiquity. It must have been strong, and easily defended against a land-attack, being built upon a rocky islet, connected with the mainland only by an ancient bridge. Even on the sea it is protected by the unsheltered condition of the coast, which renders it unsafe for ships. Now, however, the deposition of gravel in the channel renders the bridge useless, except when the sea-level is raised by the prevalence of northerly winds. There are remains of fortifications, the last and least injured of which are attributed, as usual, to the Genoese. There is also a tradition that the inhabitants, driven away by their enemies, sailed to the Mediterranean, went up the Adriatic, and, settling upon the sandbanks at the mouth of the Po, laid the foundations of Venice. This story, however, does not seem to have any solid basis, and appears to have originated in the fact of both Venice and Amastris being erected upon small islands near the sea-shore.

A little beyond Amastra, *i.e.* farther to the east, we were shown the spot where a French steamer was lost a few years ago. The shore here projects to the north, so that it lies very near the course usually pursued. There is a sort of natural cave near the spot where the calamity occurred. It appears to have been carved out by the patient waves, which have laboured at it for centuries past. Indeed, it may more properly be called

a lofty gateway or triumphal arch, cut out of the high rocky cliffs, through which the dashing surge must rush fearfully during a storm; and yet it is said to have offered a sufficient shelter to the few survivors from the wreck. It was on a dark winter night, and a storm was raging, when the steamer, having probably lost her reckoning, or mistaken her bearings on account of the irregular currents so prevalent in the Euxine, struck at full speed against the cliff, trembled for a moment, and sank immediately out of sight. The water was so deep, even close to the shore, that not a trace of her was ever seen, excepting a few articles that floated to the surface and were cast by the waves upon the land. Such of the passengers and crew as happened to be upon the deck clambered ashore over the bowsprit, and escaped to tell the fearful tale.

We reached Ineboli at 4 P.M. and lay in the open sea, drifting with the current to the limestone-cliffs on the left of the town. This is built mostly in the opening of a fine gorge that runs into the mountains, whose steep well-wooded sides possess romantic beauty. There was a great crowd of people on shore, the women and children forming a group by themselves, and evidently dressed in their holiday attire. They were expecting a Haji (pilgrim to Mecca), who was returning home to his friends—an occasion of general rejoicing and feasting when the person is of some consequence in the place. He had arrived by a Turkish steamer which lay at anchor near us: it bore the yellow flag, indicative of

quarantine, or non-intercourse; yet we presently saw a boat put off from it and go ashore, and with the glass we clearly distinguished them freely communicating with the people gathered there. So much for quarantine regulations in this blessed elastic land! The system was started in the time of the plague, the last case of which occurred some thirty years ago. That epidemic died out; some think that the quarantine system helped it to die a little sooner. At any rate, the plague had existed 300 years at least before Turkey could be induced to try quarantines; and now that there is no plague, she likes them so well that she can't give them up. The real fact is that lazarettos, quarantine teskeres, and the like impositions, afford a living to some retainers or distant relatives of the great men of the land, and so they are retained. The poor public have no right to speak about it, for they have their means of living, and must not grudge those people theirs. It is commonly said at the capital that its population may be divided into three equal parts —one-third working for their living, the second living upon the country, and the third upon the second. The quarantine system is one of the means to that end. When we first visited Gallipoli in 1841 we were rowed ashore, and the quarantine officer came to the side of the boat followed by a lad carrying a pan with burning coal, from which arose the nauseating smoke of sulphur; he deliberately took our passport *with his hand*, put it upon the official tongs, gave it a smoking which turned it yellow, then opened and read it, pronounced it all

right, and held out his hand for a bakshish. This occurred when quarantine regulations were supposed to be very strict, and while the plague was yet apprehended.

As we sailed eastward, the coast continued to present the picturesque appearance we first noticed on approaching Amastra. We kept but a few miles from the shore, and sometimes passed very near it. This part of Northern Asia Minor stands boldly up from the sea, presenting a succession of hills 400 or 500 feet high, very much broken, especially at the shore. The mountains inland often rose to a very considerable height, and we could clearly distinguish patches of snow, shining in the sunlight, upon their northern slopes and on their summits.

The only members of our party that have been sea-sick are two dogs, who have really had "quite a time of it." The sea has been somewhat rough, and most of the passengers have shown a decided preference for the horizontal position, whether on deck or below. The captain says he has seen not only dogs and cats sea-sick, but even horses, cattle, and sheep. It would seem then we must either conclude that sea-sickness is not an effect of the imagination, as many suppose, or we must give the brutes credit for more lively powers in that line than are generally conceded to them. Here is "comfort for the afflicted."

8th.—We reached Samsoon at 11 A.M. The wind being E.N.E., and blowing directly into the miserable harbour, there was a high sea and raging surf. The

boats of the town are well adapted to such a state of things. They are built very much on the principle of the Dutch *oork*, having just enough keel to prevent them from upsetting in a rough sea, but being flat-bottomed, and able to lie upon the sandy shore and be even thumped upon it without injury by the surging surf. They are wide and are armed with projections which can bear the blows they often receive from other boats, or when tossed by the waves against the steamers; they generally manage to keep afloat in a heavy sea as well as any other boat, and are unequalled for landing through the surf. We put our baggage into the bottom of one of these boats and crouched down as low as possible, but a wave would occasionally splash over us; the sun was warm, however, and soon dried us. The moment we struck upon the beach, the boatmen, pulling up their trowsers and fastening them high with their girdles, jumped into the sea, and taking advantage of an advancing wave, drew the boat still farther on and placed it beyond the reach of the surf. The success of this operation depends upon the living cargo collecting as far back upon the stern as possible. Each of us then took his seat in turn upon the shoulders of a son of Neptune, and we reached the land without wetting the soles of our shoes. But this was not the end of tribulation; a crowd immediately fell upon us, and as many as could took hold by main force of some article of our baggage, claiming the privilege of carrying it to our lodgings. The vociferations and blows were growing

apace; some were already running off with a *heibe* or a *sejade*, when the Custom-house officer's rod, laid on to the right and left, calmed the warring elements by claiming the lion's share for the official. We then made our own selection of our porters, called upon the chief man of the Customs, whom we found to be a Constantinopolitan, well mannered and obliging, and who insisted upon doing us the honours of the place, and then moved on with our Protestant friends to the lodgings they had prepared for us.

Samsoon has increased in size within a few years, in spite of its dreadful fever. Many respectable-looking houses have lately been put up. It cannot be otherwise than a thriving place of business, for it shares with Mersin on the southern coast the privilege of being the sea-port of all Central Asia Minor ever since the use of steam communication has done away with the old caravan system. It is a poor policy, however, which allows it to possess no securer harbour, and which does nothing toward draining the swamps that produce infection and disease. But this is nothing new in Turkey. The system is for every official to screw out of the people all the money he can, and keep as much of it as possible for his own use. Under the increasing pressure of European influence local improvements are ordered; but those who put them into execution regard them solely in the light of means for making money. The fevers of Samsoon are famous all over this region. The showers which prevail through the summer, com-

bined with the clayey nature of the soil, have much to do with it, yet there is no doubt that the main cause is to be found in the marshes on the north-west of the town. The fevers begin about the middle or end of July, and every inhabitant is sure, sooner or later, to feel the influence of the malaria; but it is in the month of October that these fevers assume a pernicious and typhoid character, and carry off their victims in a very few days. It is worthy of notice that the three principal sea-ports on the northern and southern coasts of Asia Minor are alike famous for their fevers; we refer to Mersin and Alexandretta, in addition to Samsoon. Trebizond is the only *entrepôt* for the interior which is not in this condition. Each of these three places is surrounded by extensive marshes, to drain which not the slightest attempt has ever been made. Independently of the marshes on the north of Samsoon, however, whose malaria is blown upon the town by the regular summer breeze, there are causes which render the whole of this coast more or less unhealthy in summer, and tend particularly to generate intermittent fever. Thunder storms and showers begin here in May, or June at the latest, and are of almost daily occurrence in the months of July and August. This gives great freshness to vegetation and maintains a perpetual spring. But the soil is clayey. The water runs upon the surface, which becomes immediately a slippery mud, forming innumerable pools of various sizes; the burning sun soon decomposes this stagnant water into a green,

putrid fluid, which exhales malaria on every side. This fertility of nature produces trees in abundance, and woods, groves, and forests abound. The houses are entirely built of wood, for stones are not abundant, the ground being mostly undulating and covered with soil, which is supported by the roots of a luxuriant vegetation. A few large stones are laid down, and upon them rest the main timbers of the house, which are thus kept dry and preserved from speedy decay. The walls are built of boards roughly put together, and being used when green, they contract and leave large cracks, by which the damp has a free access within. Wooden shingles are used for roofing, and as nails do not seem to be abundant, they are kept in their places by the weight of large pebbles. In the villages further inland the houses are built of logs, laid horizontally upon each other, and roughly jointed at the corners. The cracks are filled with mud or manure.

Our observations southward from Samsoon showed us in a striking manner the important, I might say the controlling influence of the nature or character of the rock of a region upon everything growing or living on its surface. Argilaceous formations almost exclusively prevail from the sea-coast to the neighbourhood of the plain of Marsovan, southward in the line of Cavza and Ladik, or for about 12 leagues. Throughout this belt there is a great uniformity in the phenomena of Nature; viz., the richness of the soil, the general absence of stones, the abundance

of forests, the luxuriancy of vegetation, the frequent summer showers, the dampness and unwholesomeness of the atmosphere. South of this belt the rock is more frequently calcareous. Stone and barren rocks are the rule; the soil is full of stones, which are decomposed but slowly; cultivation is mostly confined to the alluvial soils or the flat lands, forests become rare and thin, pines and firs in a good measure replace the great variety of trees of the northern belt, whose luxuriant undergrowth, full of flowers and berries, the wild strawberry among them, gives place to a short grass, which is dried up in the hot season, or to thinly-scattered bushes of scrub oak or thorn. As for the dwellings of men, the walls are built of stone or mud bricks, and the roofs covered with red tiles in the most civilized towns, while elsewhere they are flat, and bear each its rolling stone, with which the cracks are closed in wet weather. The summer showers, too, become rare or cease altogether, the vegetation becomes parched and withers away, and the dearth of water leads men to contrive ways and means for increasing its supply and turning it to the best account.

But to return to Samsoon. We found the place overflowing with Circassian emigrants. Shiploads of them were being landed; we had seen them from our steamer crowding upon the decks like so many ants, apparently impatient to get on shore. Encampments of them were lying about in all directions, every imaginable contrivance being resorted to in order to

shelter them from the sun by day and the dew by night. You could not proceed in any direction for several miles out of town without meeting, on every side, the sheep-skin cap with the tall, erect form underneath, in a species of long frock-coat fastened tight around the waist with a thong, and a pair of European pantaloons. They were all armed, and we were repeatedly stopped by the strapping fellows offering a pistol or a dirk, while they uttered the only word they seemed to have learned, "alishverish," by which they proposed to *trade* for the weapon. In the streets of the town we met one hundred Circassians to every Turk or Christian. In fact, the place whose ordinary population was never estimated at above 10,000, had been overrun by 45,000 Circassians. Many of them were evidently labouring under the influence of disease or of physical debility. They stalked about in idleness, and lay down wherever their fancy prompted. It seems strange that, numerous and armed as they were, and in great destitution besides, they made no attempt at violence, and generally conducted themselves with great propriety. The Government officers were doing their best to meet the exigencies of the case. Several new ovens had been set to work; and yet such was the rush for food, and so many the mouths to be filled, that no bread could be had, either for love or money, after eight o'clock in the morning. We could not learn that any particular disease prevailed among them; yet we were assured, from official sources, that

between 700 and 800 of them died daily. Indeed, when they reached Samsoon they had been starving on the passage, and many an athletic form lay down as soon as landed to rise no more. Most of them, too, seemed to have brought almost nothing with them. Their story was a sad one; unable to carry away their household goods, they had sold them for a song; their houses and fields were confiscated, and the little they had brought to the sea-shore, could not be admitted on board for want of room; so they embarked with only the clothes they wore and the weapons with which they had so long maintained their independence. And they were now selling even these, and their very children, in order to procure the necessaries of life. We saw several girls offered for sale and traded for in the streets; they were not particularly pretty, and were dirty in the extreme; the purchasers treated them in their examination with no more consideration or delicacy than they would show had they been cattle. I understood, however, that the market in Samsoon was overstocked with the article, so that but a small number were disposed of. But farther in the interior many Muslems took the opportunity to replenish their stock of slaves. I heard several times of prices paid for them which ranged as high as 4000 and 5000 piastres—35*l.* to 45*l.* sterling; but small children of two or three years of age were disposed of for a price as low as 25 piastres, or for about 4*s.* a-piece. I dare say the Sultan's Government took into consideration the com-

mercial view of the case when it opened the doors of the empire for their hospitable reception.

The Pasha was doing all that lay in his power to scatter these poor exiles in every direction. Shiploads of them were sent to other ports. All the muleteers who came on business into town were seized by his police agents, and compelled to carry Circassians and their effects into the interior. This was done to the very men with whom we had completed a bargain for the use of their animals; in spite of their statement that they were already engaged, they were compelled to take emigrants to Bafra. They so often lie, that the authorities pay no attention to their statements. The consequence, however, is extremely deleterious to the business of the place. All trade is at a standstill, for land carriage being monopolized by the Circassians, goods and ordinary travellers are doomed to remain in Samsoon for an indefinite period. It was fortunate for us that our case was exceptional, thanks to our Protestant friends' personal influence, and to our Firman. For on applying directly to the Pasha we exchanged our Armenian muleteers, whom we knew of old to be very quarrelsome fellows, for a good-natured set of Kùzùlbashes, whose character and habits we thus had an opportunity of examining and studying closely. The objection of the muleteers to carry Circassians did not, in the present case, appear to arise from poor pay, although it is a general fact that the Government pays lower for everything than

anybody else. For we understood that so great was the Pasha's anxiety to dispose of them as soon as possible, that he engaged every means of transportation at high prices, and paid cash down. But the emigrants themselves have the reputation of being very disagreeable customers. There are many sick among them, of a sort of emigrant's or ship fever, a species of typhus; and they are fearfully filthy in their persons. Add to this that they are ignorant of the language, and in case of any dispute or disagreement, they are well armed, and are very determined fellows. Of course there is no reasoning with them. The muleteers were so much afraid of being compelled to carry these people, that they left their animals a league or more upon the road out of town, and came down themselves to transact their business. Cavasses and other police officers were out scouring the country, and bringing in strings of horses and mules. There were also processions of arabas or ox-carts seized in the neighbouring villages, and compelled to do service. Their wheels are of solid wood, with the axletree firmly fixed in them, so that instead of the wheels turning around the ends of the axletree, the latter moves round under the body of the cart, producing most unearthly sounds as they go. This might be prevented, in part at least, by greasing; but it is not done. Indeed, the people of Samsoon in particular are said to be fond of this music; and their ear is so well trained that they can each distinguish at a great distance the cart which

is bringing him his goods, thanks to this musical telegraph.

We were so unfortunate as to reach Samsoon and land in town too late to be able to attend the religious services of the day. They were conducted by a "helper," sent from Marsovan, a town some twenty hours south of this, which is occupied by several American missionary families as a station. The congregation here consists of about twenty persons, an increase upon the number present during the last fifteen years. There is no prospect, however, of any permanent footing being obtained here as long as labours are chiefly directed to the Armenians; for this portion of the population are but transient residents, and such as may be enlightened by Gospel truth soon leave for other places, carrying, indeed, the precious seed with them, but leaving little behind. The great majority of the inhabitants are Muslems and Greeks, most of the latter residing in the village of Kadi Keuy, built upon a hill a mile back from the town.

In our walks about the streets of Samsoon we found the fish-market alone pretty well stocked. The bazaars are miserable, both in themselves and in the wares they display. The city faces the north-east, and is built in the shape of a crescent. A promontory of considerable height shelters it on the north-west, from the extremity of which project the remains of an ancient breakwater, the breakers indicating its existence for a considerable distance out at sea. It is here that

a steamer, venturing too near the land, was completely lost a few years ago. A lighthouse has lately been erected at the head of the breakwater, and another has been built upon the wall of the old castle. This is an ancient structure, attributed, as usual, to the Genoese, foundations of which doubtless date far back; walls and towers are still standing, which are allowed to follow their natural tendency to decay without being turned to any account; but the space within is occupied by houses and shops. To the east of the bay can be seen a long and low promontory, forming its boundary on that side, and advancing many miles into the sea. It is the delta formed by the waters of the Iris, now called Yeshil Urmah, or the Green River. It is swampy ground, covered with thick forests, where pheasants, water-fowl, deer, wild boars, and wild horses, roam at pleasure, and uncontrolled. The swampy nature of the soil, and the malaria it generates, render it uninhabitable by man.

Samsoon is the residence of a Pasha, and the present incumbent appears to be a man of unusual intelligence and public spirit, if the reports concerning him be correct. He has repaired and improved the public roads; he has also introduced the system adopted in the capital, and has organized the boatmen and muleteers into a regular trade, under certain regulations and the control of headmen. Taxation, however, is much increased, and vessels coming into port (if the open roadstead may be called by that name) now pay heavy duties.

On our return to our lodgings, we sat for some time in a kind of verandah by the loom with which our landlady manufactured the cotton cloth consumed in the family. Here we had a full view of the street for a considerable distance each way. The Turkish women are here veiled with a large striped cloth, generally red and white. The Raya women, nearly all Greeks, wear dark-blue veils. In both cases the veil is so ample as completely to hide the form, leaving the eyes and feet alone in sight. Most of the passers-by, however, are Circassians, and they generally seem poor and sickly; we occasionally see a few who are well dressed and better armed. Their forms are very erect, and they are tall and well shaped. The dress sets off the figure to advantage. We just saw a girl of fifteen, not bad looking, offered for sale in the street, right before our balcony. She wore no veil, and had a tall conical cap on her head. The customer examined her arms, which were laid bare. It was said that the price asked for her was 9000 piastres, or 80*l.* sterling. Only a few moments before a horse had been sold upon the same spot, and we had noticed the parties striking and shaking hands over the bargain.

While in Samsoon we called upon Mr. Cavaleri, the Italian Consul, so well-informed and gentlemanly a man as to appear quite out of place in so dark a corner of the world. He is the only Consul now here, and has charge of the interests of all the European residents. Foreign Governments find it indeed difficult to induce any of their functionaries to reside in so

unhealthy a place. Mr. Cavaleri confirmed the statements made by others respecting the Circassian Exodus. He estimates the number of these people here at present at 42,000, and states that 500 a day at least have died for a month past. The greater number of deaths occur soon after landing, and the cause appears to be fatigue, grief, and inanition combined. He had seen many tall and strongly-built men, when put ashore, unable to move a single step, and some of them told him they had not tasted food for two whole days, and even for a longer period. The town bakeries are unable to supply the bread needed to feed them and the inhabitants. He himself was obliged to send to Trebizond for biscuit for his private use, though the bread of Samsoon is considered the best made in all the region.

We have been detained here over Monday on account of the mishap which occurred to our muleteers. We took a walk on the hills and in a beautiful valley lying east and south of the town. The spring is far advanced, foliage is already in its glory, grain more than six inches high, and the air alive with the singing of birds. We heard many nightingales, and started several spring quails. Pheasants are said to abound along the whole southern shore of the Black Sea. They have already been spoken of as luxuriating in the swamps of the delta of the Iris. There is another precisely similar delta formed by the Kùzùl Urmah, the ancient Halys, lying to the west of Samsoon, and presenting identical characteristics. It seems to be the particular resort

of horses, which, being left loose and escaping in the forest, have become wild. They are of a small breed, and are sometimes caught and broken for riding and carrying loads; but they have a disagreeable *penchant* for lying down to cool themselves whenever they come to ford a river or piece of water, thus betraying their early habits.

We are about to start upon a long land journey, and here is the most appropriate place for speaking of the outfit best adapted to such an expedition. Should any be induced to undertake land travel in Turkey, whether for exploration, pleasure, or business, they may perhaps think it not a waste of time to look over the following list of travelling apparatus, which, though based upon a twenty-four years' experience, was somewhat modified during this journey; and I shall therefore describe it rather as improved by our subsequent experience than as it was when we left Samsoon.

We were each provided with a good and well-tried English saddle, which had been thoroughly wadded anew before we left Smyrna. This can also be done in Pera by a German saddler; but, when once in the interior, there is not a man there who can be trusted with the work. What is called in America "the Army saddle" has the stirrups too far back, and is as wearisome to the hardiest rider as the Turkish saddle, which is made on the same principle. The "Mexican saddle," as well as the "Hussar saddle," is too high both in front and behind. The flatter the saddle the easier it is to

the rider in the long run. But on a long journey, and when in constant use, the best saddle is apt to spread out so as to come more or less in contact with the spine of the horse, and inflict injuries which render him at once unfit for use, and are slow in curing. We tried felt of various shapes, single, double, and wadded both throughout and in particular places. I believe that the best contrivance, on the whole, is what is called by the natives Bellemeh. It is made of horse-hair cloth or carpeting above, and felt underneath, and is generally wadded more or less throughout, particularly on the sides of the animal, in the places where the saddle rests upon his body. Being steadied in front, behind, and underneath, by elastic horse-hair bands, it does not slip out of its place; it raises the middle of the saddle so as to prevent all contact with the spine, and it shields the portion of the back which lies behind the saddle, when otherwise the lightest load, or the crupper alone, will, after a month's riding, and often much sooner, wear off the hair, injure the skin, and even produce a bad and troublesome sore. This Bellemeh also saves the trouble of taking an extra horse to carry the horse-blankets, for it is a sufficient covering for the horse even in the coldest night. But the best feature of the Bellemeh consists in two openings, one at the front and the other at the back of the saddle, where the most elevated portions of the spine are kept in contact with the air, and are at the same time wholly preserved from friction. The Bellemeh is very generally used

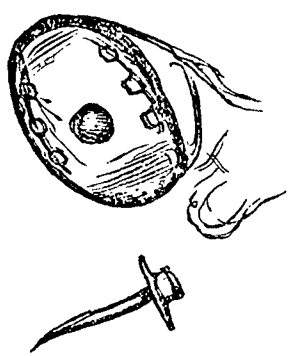
in Asia Minor for saddle-horses, and post horses always wear it, for they are worked unsparingly, have to carry all sorts of saddles, and blankets cannot be provided for them when they spend the night away from home. We at first felt a dislike for this contrivance, for it seemed out of taste and uncouth; but experience soon forced us to resort to it, and compelled us to give it the preference to everything else we knew.

The native bit is injurious to the mouth of any horse, cutting the lips badly and even the tongue. It accounts for the horses being generally hard mouthed; and when they get excited this bit is quite incapable of controlling them, for the pressure being mostly upon the palate, they avoid it by keeping the mouth wide open. We have found the common English bridle the best thing both for the rider and for the horse; it should have a good curb-chain, not too tight. A double bridle is the perfection of such appointments. But in travelling, what is technically called "a bush bridle" is so convenient as to be almost an indispensable article, for it is at once a bridle and halter, and thus saves time and room. Still it should often be removed and carefully washed—a thing which your Seis will never do if he can avoid it.

The mouth of a horse should be carefully examined as soon as the smallest sign of bleeding appears, for this is probably caused by leeches. The tongue of the horse must be pulled out and held firmly with one hand; while the leeches, which are generally found

under it, must be pulled off with the other. These are so common all over the Peninsula that one cannot be too watchful against them, for though they are almost invisible to the naked eye when drank, they grow with amazing rapidity when fed upon the blood of their victims. Indeed one has to examine every cup of water before he drinks it, as the natives carefully do, even when offering it to others. In travelling one must be especially upon his guard. But there is a little instrument called in the United States an "army filter," and sold for about 3*d.*, I believe, which is a complete preservative; no one should travel in the East without it, especially as water is rare, and one must often drink some that would, without this instrument, be positively deleterious. It consists of a gum-elastic tube, with an artificial porous stone at one end and a wooden mouth-piece at the other.

The horse-shoes of the West are doubtless best adapted to good roads, but in the East we have roads which are no roads, and a horse shod in the European fashion would soon have to be left behind for lameness. Moreover, horse-jockeys and blacksmiths are rare, and if you do not look well after this matter you will soon come to a standstill.



Horse-shoe.

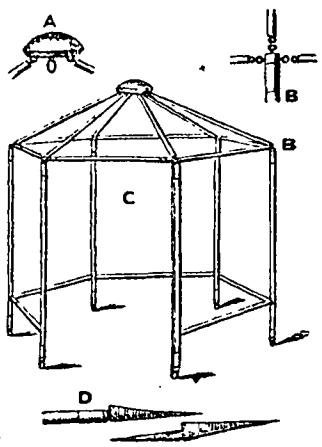
We were provided with a complete assortment of native

horse-shoes and an abundance of nails. They are a queer contrivance to an European eye, but protect the foot well. Some one of the company always knew enough about horse-shoeing to repair damages which might occur, sufficiently to take us safely to the first town where a *nalbant* could be had; and in all such places we always had the professional man make a thorough examination of the footing of our beasts. By dint of experience our ear had learnt very quickly to discover anything out of the way, and to point out the particular foot which needed attention; and it saved time and trouble to stop the caravan at once and have the matter immediately attended to.

After trying various kinds and descriptions of tents, and finding them wanting, we contrived one some years ago upon a new principle, which gave us so great satisfaction, particularly when travelling *en famille*, with delicate little ones that cannot bear exposure, that we constructed another like it for this journey, to which we have added some further improvements of details which experience has recommended. I shall venture to describe it to the reader, as he may possibly have occasion to be benefited by it as much as ourselves.

The frame consists of six poles, each of them 5 ft. 3 in. long and 2 in. thick, strengthened by an iron ferule at each end 1 to 2 inches wide; one extremity of each pole contains a spear-head (D) 6 in. long, which is firmly planted into the ground by striking the other end of the pole with a wooden mallet; at the upper end

three small rings are screwed into the wood, in order to fasten to them the side and roof rods. An additional ring is screwed on each side about a foot from the ground, except where the door of the tent is to be. There are eleven side rods, 3 ft. long and 1 in. thick; six of them go around the upper part of the tent, and five around the lower, one place being left vacant for the door. Each of these rods is also strengthened at the ends with an iron ferule, and has a small ring screwed in by which to fasten it. The roof-frame is made of a circular piece of plank, 7 inches in diameter (if conical above it is all the better), and small rings are screwed to the under part for fastening the roof-rods. A large ring is hung from the very centre, to which the night lantern is attached. B shows the way that the roof and side-rods are fastened to the upper end of the poles. A is a profile of the top of the roof-frame, while C will serve to give an idea of the whole frame when it has been put up, which takes less time than a common one-pole tent supported by strings fastened to rings set into the ground. The ends of the poles and rods are tied with common twine, which is always easily procured.



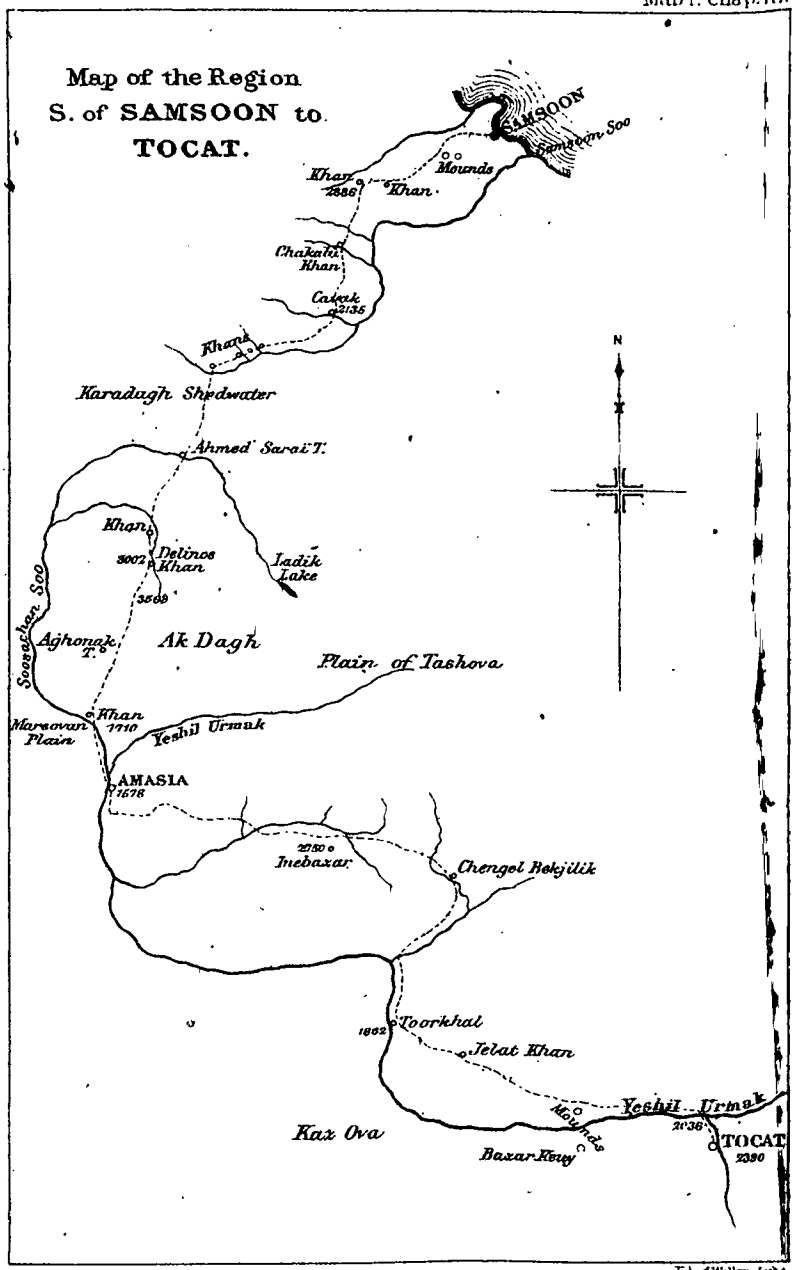
Framework of Tent.

We made use of two tent-covers, each of which originally consisting of two pieces, *i.e.* the roof and the sides; but we found it more convenient to have them sewed together. One of these coverings was made of common calico, and formed the lining of the tent; it was fastened with strings to the poles on the inside; it was made about one foot longer than to reach the ground, so that the bottom came over for that distance, and was spread upon the ground inside of the tent. The best colour is green, thus tempering the rays of the sun; and we often raised it at the side in order to secure ventilation in hot weather. The outer covering was made of strong sail-cloth, dipped into a solution which rendered it impervious to rain. Waxed or oil-cloth may also be used. The solution we employed and found to answer every purpose, was made according to the following recipe: mix equal parts of common glue and alum in solution, and dip the cloth into it, after which prepare a strong lye made of the common white soap of the country, and soak the cloth thoroughly in it; expose it to the air by spreading out-of-doors; wash it in cold spring water before it is quite dry, and iron it with a smoothing iron.

Covering of Tent.

The expense of making cloth waterproof in this manner is trifling, and it will answer every purpose during the travelling part of the year. Where, however, one has to be very much exposed to rainy weather, dipping the cloth into a solution of common bees-wax is decidedly better, but it is more expensive, and it should be borne in mind that the cloth is contracted by it. The outer cover of the tent should be made a foot or 18 inches longer than the height of the tent, so as to stretch beyond the tent, as in the figure; and stones are set upon it to prevent the wind from raising it. The two coverings being made double at the entrance or door of the tent, rain has no possible means of ingress. The water runs down the top and sides, and it is sufficient to exercise some judgment in the selection of the ground, in order to prevent its running in underneath. In case of long continued rain a slight trench can be dug around the tent. Our habit was to set up our tent the first thing upon reaching our night quarters; after setting up the frame we fastened the inside cover or lining, turned its edges inward, and then spread out upon them and the ground enclosed by the tent the pieces of native tar-cloth which, during the day, were spread upon our loads. We had cut an old piece of Turkey carpet into a regular hexagon, the exact shape and size of our tent; this we first spread out before setting up the tent, in order to know precisely where to put the spear-heads of our tent-poles into the ground, and we now spread it smoothly over the "moo-shamas" or tar-cloths, thus getting a nice soft place

where we could sit, lounge, or sleep. As for mattresses, each of us was provided with a shaggy bearskin, only partially tanned; it was quite soft enough to rest our bones, and when obliged to lodge in khans and private houses we found the notion of the natives a correct one, *i.e.* that the smell of bears' grease keeps away vermin, in a great measure at least, for they never make a lodgment in it, though we were never wholly free from the necessity of using flea-powder. The latter article is quite indispensable to all who take up their quarters in khans, and even to some extent in private houses; the magic circle will save them from everything but the droppings from the ceiling, against which there is no remedy but that used by a very sensitive friend of ours, who always besprinkled his whole body with the flea-powder under the linen. But the dwellers in tents have none of these discomforts, and the tent we have described is both warmer and more thoroughly water and wind tight than any khan or house the traveller can find. Nor is it much of a load to carry. The six poles made one compact bundle, and the roof and side rods a smaller one. The two tent-covers and all our bearskins and pillows filled but one of our skin "hoorj," making but half a load, everything put together. Boxes or trunks should never be put upon a horse; everything should be packed in the large Russian leather "hoorj," or saddle-bags, which are quickly thrown off and on the horse, and which rain never penetrates.


Map of the Region
S. of SAMSOON to
TOCAT.
SAMSOON
Kara Om Soo
Khan
2886
Khan
Mounds
Chakalik
Khan
Cadrak
2135
Khan
Karadagh Shedwater
Ahmed Sarai T.
N
Khan
3002
Delinos
Khan
Ladik
Lake
3569
Soogchan Soo
Aghonak
T.
Ak Dagh
Plain of Tashova
Marsovan
Plain
Khan
1710
Yeshil Urmak
AMASIA
1678
2250
Inebazar
Chengel Bekjilik
1862
Toorkhal
Jelat Khan
Yeshil Urmak
Kax Ova
Koyhas
2036
TOCAT
2390
Bazar Keuy
Edwd Weller, Lith.

CHAPTER III.

Start from Samsoon — Olive groves — The Two Hours' Café — Last glimpse of the sea — Bad roads — The Ak Dagh — Charming scenery — The Jackal Khan — Log houses — Nature of soil — Animals — Birds — Perilous travelling — The *tahtaravan* — Cavak — its Castle — Pleasant company — The Kara Dagh — Lost in the Forest — Ahmed Seraï — Delinos Khan — The guard-house — Plain of Marsovan — Village of Aghoran — The Soosachan Soo — Arrival at Amasia.

TUESDAY, *May* 10.—We left Samsoon at 7·5 A.M., and rode out upon the high road, which is being made between Samsoon and Amasia. It is well levelled by European engineers, and is being macadamized. The general route followed is the old road, which has begun to be worked at several points at once, and the new road is thus being rapidly pushed forward in several places at the same time. We are glad to see they have begun with the worst spots, the famous sloughs which have from time immemorial been the dread of the traveller upon this road, such as the portion of the road lying between Chakallù Khan and Cavak, over the Kara Dagh (Black Mountain), and along the side of the Ak Dagh (White Mountain), places where the shade of the forest never gave a chance to the soft clay of the footpaths thoroughly to dry. The new road is made wide enough to enable several carriages to move abreast, and it has trenches on the sides to carry off

the water. It is only to be hoped that, after being made it will also be kept in a state of repair, which could easily be done if only a portion of the revenue obtained by the State from the increased traffic were applied to this object. The new line of telegraph which passes by Amasia to Yozgat, and there meets the great line from Constantinople to Baghdad, is set up by the side of this road. Hence it is thought the new road itself will eventually be extended to Yozgat. Near Samsoon the workmen employed were mostly the newly arrived Circassians; further on they were the common labourers and farmers of the country, who were probably, as is always done in such cases, made to labour for a pittance or nothing at all, every village being taxed for so many days' work.

Our road went right up a hill, from the top of which we had a fine view of the sea and the bay, as well as of the whole town, surrounded by extensive groves of olive trees. So far as we have been able to ascertain, this very useful tree is not found at any very great distance from the sea. It does not even prosper in the warm climate of Amasia, only 20 hours or 75 miles to the south of Samsoon. Nor did we meet it again anywhere in the interior of the Peninsula until we approached Smyrna, the end of our journey. We reached the top of the hill in about twenty minutes, and then descended on the other side to a khan, and passed along the side of a stream of considerable width which flowed by our right, and empties itself into the

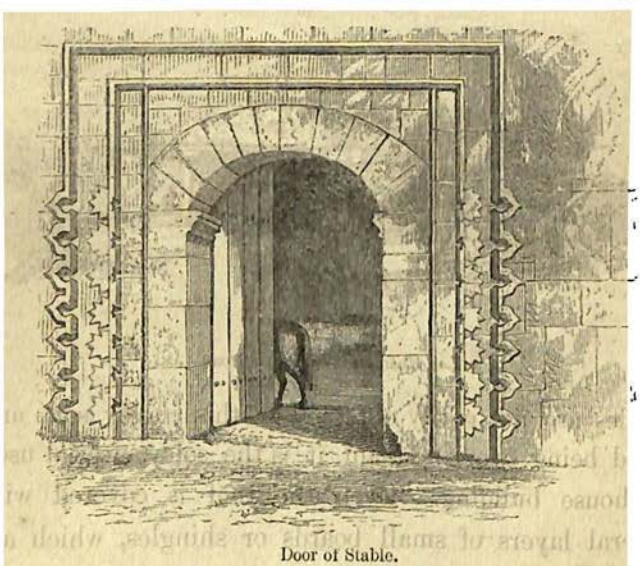
sea on the west of Samsoon. The Samsoon Soo, or river, on the other hand, empties itself into the sea about half a league to the east of the town. The road passes over the high ridge of hills which lies between the valleys of these two rivers; it rapidly ascends, and soon reaches a great height, from which we can look down into both valleys and see the shining waters of both rivers at a great depth beneath us, and trace their course through to the sea. Soon after leaving the first stream we ascended nearly to the base of two regularly-shaped conical hills about 200 feet in height, which are distinctly seen from the sea, and never fail to be noticed among the many hills of the region on account of their peculiar shape. They are covered with a dense forest of large pine trees and underbrush, while the rest of the hill upon which they stand is ploughed and sowed with grain. At 9·50 we passed a khan called the Two Hours' Café, and still ascending reached at 10·30 the khan which is said to lie three hours out of Samsoon. It is a log house, containing a large stable and a small room occupied by the Khanji (khan-man), which he also used as a coffee shop, and to entertain travellers. Some of our friends have spent the night here, and have found the place very cold at all seasons of the year, being exposed to the full blasts of the northerly winds, without the shelter of the pine, hazel-nut, and chesnut trees which abound higher up. We continued our ascent, and reached the Four Hours' Khan at 12·30. It lies in a clearing in the forest, and was built as a guard-

house when there was no village in the neighbourhood, and the then unbroken forest gave shelter to the highway robber. It is now a miserable ruin, and untenanted. This is the last spot from which the sea can be descried, and travellers from the interior generally turn a little to the right, in order to catch the first sight of the blue waters. The height of this spot is very great, considering that it cannot be more than some twelve miles from the sea-shore, and the descent can easily be made in two hours on a good horse, when the roads are dry. We took an observation here with the mercurial barometer, and found the place 2886 feet above the sea at Samsoon. The road is now in a comparatively good condition, having had time to dry where it lies exposed to the sun and wind. For of all the roads we have travelled over, even in Turkey, this from Samsoon to the plain of Marsovan is decidedly the worst. The soil throughout is clayey, and the rains frequent, so that the continual passing over of beasts of burden make it an uninterrupted series of holes, into which every horse has to sink one foot after the other to above the knee. We once travelled over it after snow had covered all the ground for a fortnight to a very unusual depth. It had frozen hard over a soft mud soil, and the thaw having set in, our horses' feet broke through the ice at every step into the deep mud beneath. They were all but ruined by two days of such travelling. When the dry weather sets in, the road becomes full of ruts and holes, and it takes several

days of treading down to bring it into a tolerably smooth condition.

Just before we reached the Four Hours' Khan, we had a good view of the lofty Ak Dagh, which lies to the south between Ladyk and Amasia. There were streaks of snow upon it. The town of Samsoon can be seen hence upon the shore, and bears a direction N.E. by E. by compass. (Deviation ascertained at Tocat 5¼° w.) We now go into the forest which crowns all the summit of the hill. It is the highest point we reach to-day, and we shall henceforth have ups and downs, but a general and gradual descent to Cavak. There is here in this forest, where the new road has not yet been attempted, about half an hour of the most disagreeable and nerve-shaking riding which one can desire. The paths are of soft mud, always kept so by the overhanging trees. In order to avoid this, travellers generally follow an old paved road built some fifty years ago or more by a rich but wicked Turk, who hoped by this means to make the scales turn in his favour at the Judgment Day. This road passes along the edge of a precipice, and having never been repaired since it was made, the stones, which are large, have not only been worn smooth and slippery, but they have also been so displaced in many spots as to make a transit among them perilous in the extreme. We were, however, well rewarded for our perseverance when we made our exit on the other side, and all along our descent to Chakallù Khan, which lies six hours from

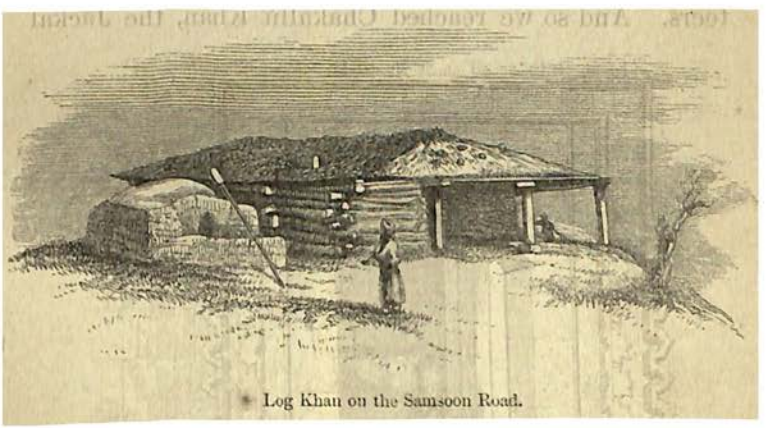
Samsoon. Such beautiful fields, green hedges, fine fields of grain, and charming woods, seemed altogether an anomaly in this part of the world. Our eyes could not cease to gaze upon the varied outlines, and the rich hues of the scenery, and we might have imagined ourselves among the charming hills, valleys, and hedge-rows of old England, but for the tall and snow-capped mountains which occasionally peer in the horizon, and the complete absence of the neat and tasteful English cottage, and the harsh gutturals of the Koordish muleteers. And so we reached Chakallù Khan, the Jackal



Door of Stable.

Khan, which is really a collection of several khans built at different times. The oldest and original structure was of stone, and though somewhat in ruins, is yet inhabitable. It consists of a court with rooms on the

right and left, and a large empty stable at the extremity. The doorway of the stable is handsome, and built in a style of architecture which denotes a considerable antiquity, possibly 700 years. The other and more modern khans are log houses, two stories high, which are loosely put together, and very uncomfortable lodging places. We give here a sketch of a log khan of this kind, though we met with it farther on upon this road, that it may serve once for all to illustrate this kind of building and the houses of this region as well.



Log Khan on the Samsoon Road.

Stones are not easily obtained in this clayey soil, and wood being over-abundant, it is the sole material used in house building. Even the roof is covered with several layers of small boards or shingles, which are mainly kept in their place, as has been already remarked, by setting large stones upon them. For fear of conflagration, the oven, an article greatly called for where the supply of the travellers' wants is the chief

aim, is built out-of-doors, of mud bricks dried in the sun. A long wooden shovel ever stands ready to assist the baker in setting in the loaves and withdrawing them from the oven. The name of this place indicates that jackals are yet found in this neighbourhood; but they are found no farther inland. I have nowhere met with them but in the neighbourhood of the sea, their place in the economy of nature being supplied by the fox. We stopped in the verandah of the newest khan, with an appetite ready to do justice to our luncheon. Two of our party had never ridden so long on horseback before; but Master Willie had either not felt the fatigue or forgot it in the novelty of sights continually spread out before our eyes, and in the excitement of horseback riding. Our Brooklyn friend seemed used up, but he bore, with wonderful equanimity, the tricks sought to be played upon him by his less weary companions.

The general rock from the sea-shore to this place is a hard, brown clay, or aluminous slate, or shales, with marked stratification greatly varying in its position as to direction and degree of inclination. The layers seem finer and more easily parted, in the vicinity of Samsoon and the sea; but farther inland and upon higher ground, the rock is less friable, harder, and inclines to a greenish hue, which character it fully assumes still farther upon our road. There has evidently been much disturbance under ground to have produced the present appearance of the surface, and this is further

proved by the presence of conglomerate seen about an hour from Samsoon. There is also a little limestone cropping out here and there, but the quantity is insufficient to affect the nature of the soil. The limestone region begins in the neighbourhood of Amasia, and immediately produces a change in the general appearance of the country. The limestone soil does not favour, to an equal degree, the growth of trees, which become mostly pine, oak, and bushes. It is more stony and sandy, and the mountains are often destitute of soil, being too bold and steep for it to adhere to their sides. The plains seem more fertile, whether by contrast or in fact. Belts of mountains, chiefly composed of shales and slates appear again farther on, and they also offer the appearances of the hilly and green land we are now traversing. Here the forests are abundant, and they are the home of the stag, the roebuck, and the bear; and woods and groves spontaneously spread out their refreshing foliage wherever the hand of man does not arrest their exuberant growth. In the calcareous regions, the red-legged partridge roams in flocks upon the hills, while the grey partridge, or the francolino, holds possession of the plain, and the quail whistles, all the long summer's day, in the fields of grain, and the larks and birds too numerous to mention find "food and a convenient habitation." But here in the region of clay slates, the sticky soil seems to disgust such of the feathered tribe as tread much upon the ground, except the large tribes

of waders and waddlers; even moles and field-rats seem to find the soil too heavy for their operations. But nightingales and tree birds in general abound in both, and the scavengers only ask for prey, of these the long-tailed magpie alone seems to avoid the clayey soils.

On starting again from Chakallù Khan we waded through a tributary of the Samsoon Chay, and immediately began to ascend the mountain. This used to be a very bad part of the road, often passing through forests where the sun's rays never penetrate. But we fell upon a portion of the new road, of which we had seen no indication since we had left the immediate vicinity of Samsoon, and were glad to find that it had made considerable progress. Travellers may now hope soon to be relieved of all the tribulations of former years. The new road here has, in several places, been cut through the shales to the depth of several feet. The hardest part of the road on this mountain is yet to be made; it passes over a hill-side of considerable elevation with a northern exposure, covered with thick forest trees and brushwood, among which are many paths in all directions. The softness of the ground has compelled travellers to seek ever fresh paths; yet they are all full of deep holes, into which the horses sink above their knees. It is a place, indeed, to get lost in. This has repeatedly happened to myself at this spot, and our scattered party could then be collected together again only by firing pistols. It again happened to us on the present occasion, for in endeavouring

to avoid a muddy path we got so entangled among the brushwood that one of our party was finally caught by a branch in the face, and his obstinate animal refusing to stop, saddle, rider, and all made a gradual slide over his back and tail, and settled down in the soft soil. We had once, however, a much worse adventure in this very place, and I will relate it as an illustration of the discomfort and dangers of Oriental travel. We were travelling *en famille*, and had a *tahtaravan* for my wife and babe, whom it had been found very arduous to carry in any other way. This is a sort of box set upon two poles, the ends of which are fastened, by means of harness made for the purpose, to the sides of two mules, one before and the other behind the vehicle. We were all suffering from intermittent fever, and she had had several severe attacks upon the road, but now feeling somewhat better, we had advised her to ride on horseback and exchange places with an Armenian young lady who was travelling with us. As we were coming down a narrow path worn through the rock, the tahtaravan reached a spot where the path turned two sharp corners in opposite directions within so short a distance, that it became wedged in, without standing room sufficient for the mules; they began to flounder and kick at such a rate as to threaten to break everything to pieces. We hastened to release the two prisoners and cut the mules loose from the tahtaravan, which had to be carried upon men's shoulders over and beyond the dangerous spot. It will yet be long

before even the most travelled roads in Turkey will cease to be liable to such and even worse accidents; in the meanwhile the horse and saddle must continue to be the almost exclusive means of transportation and locomotion.

On emerging from these woods we found the south side of the mountain under cultivation, and immediately began to descend towards Cavak, about one hour beyond. The town itself was not in sight; but we could distinguish the castle built upon the top of the hill, and the beautiful plain and low hills beyond, bounded by the Ak Dagh with its streaks of snow. On the other side of this undulating plain lies the town of Ladik, the ancient Laodicea, now a small village, but once an important town, as is proved by its fine mosques, khans, and shops of masonry, in the walls of which are preserved many remains of antiquity. We did not intend to visit the place; the route we had chosen lay up the Kara Dere, Black Valley, generally preferred by caravans as shorter and better, and offering unusual resources on account of the frequency of the khans. Ladik, however, is the regular post-town. We could now distinguish both these roads as they crossed the plain and were lost in the irregularities of the ground. We reached Cavak at four, having been two-and-a-half hours from Chakallù Khan here. The distance from Samsoon to this place is eight hours, and we may here remark that although there is evidently a great deal of difference between the spaces

which are called *hours* in Turkey, yet we believe the general average to be not far below four miles. It is the ground over which a good mule will pass in an hour at its ordinary gait. Caravan, camel, and araba hours are so distinguished. Difficult roads make the hour short as to distance. They are short also upon the regular post routes, for the Menzib people try to increase the reckoning in order to obtain higher pay for the horses they furnish.

Nothing can be seen of Cavak, except its castle, when you approach it from the north, until you enter the village. The road passes through a narrow gorge or defile formed by the castle hill on the left, and a high conical hill, truncated at the top, on the right, and before you are aware of it you find yourself in the only street the place possesses; the town appears once to have been of some importance, but it now consists of a large but slightly-built khan, two cafés with rooms for travellers, a few shops, and about twenty straggling houses, with cattle-yards always stocked with large hillocks of manure, which is turned to account in the cultivation of their gardens and tobacco patches. Its importance is derived from the fact of its being the market-place for all the villages in the surrounding region for a considerable distance, and the large khan is always full of resident merchants and their goods, so that no passing traveller can find room there. The place is sufficiently filthy, the only neat building we saw was a granary, built of good planks, one story high,

and raised one foot above the ground. We subsequently met with a good many of those clean little houses in different parts of the country, and often wished we might be allowed to take up our quarters in them. The castle upon the top of the hill is not a very old structure. It is of a rectangular shape, having notched walls, and a square tower at each corner. It is in a good state of preservation, and contains barracks within, which were occupied by a party of soldiers. The rocky hill which shelters the village on the north, is composed of argilaceous shales with limestone and flints near the base.

We unexpectedly found pleasant company at the café: the Rev. Mr. Livingston, American Missionary in Sivas, and his family, were on their way to the capital. There was also a European gentleman, accompanied by an interpreter and servant. We subsequently learned that they were on their way to the walnut-tree districts for the purpose of obtaining those extraordinary excrescences or diseased growths of the tree which are so highly prized by cabinet-makers, and are called *loupes* (warts) by the French. It appears to be a business of considerable importance, and to have been very successfully pursued in the region of Mt. Olympus and Broosa, which abounds with this valuable tree. It is, however, indigenous to the soil of the whole peninsula, and there seems to be no reason why the search for *loupes* should not be equally successful in every other portion of it.

Wednesday, 11*th*.—The mean of three observations taken yesterday and to-day with the barometer gives 2135·6 feet as the elevation of Cavak above the sea. We are already upon the plateau or table-land which constitutes the peninsula of Asia Minor; indeed, we climbed right up to it from Samsoon, reaching its outer edge at the Four Hours' Khan. We started at 6 A.M. in a direction west-south-west by compass across the plain of Cavak into the Kara Dere Valley, which is at first two miles wide and gradually narrows; it is formed by two parallel ranges of slight hills covered with woods. At 7·30 we reached the first khan, consisting of a log house which contains a stable for horses, and one room for the tenant, whose family reside in a village out of sight behind the hills. The soil of the valley is fertile and well cultivated; but the tillers dwell away from the road, as usual, in order to avoid the unlawful exactions of travelling Government officers. A stream runs down this valley towards Cavak. Hares and chevreuils (roebucks) are said to abound around here, and to retreat during the day into the woods on both sides of the valley.

There are khans all along the route in this valley, which are much frequented by the mule drivers, the distance from Samsoon, and the cheapness of the feed, being the chief attractions. We passed by these and reached at 8·20 a small village and khan at the upper extremity of the valley and at the foot of the Kara Dagh, not long ago famous for its highway robberies.

This place is called three hours from Cavak. The people here insisted that the distance in hours between Cavak and Delinos Khan is the same, whether you pass through Ladik or by the Kara Dere road, only they say that on the latter the hours are more quickly gone over on account of the better road. And so we found the hours short indeed. This is a fair sample of the loose ideas attached to the term *hour;* for the conventional meaning given to the word is certainly one of distance, not of time. There is no harm in it when there is a general agreement upon the subject, as is the case on the post-roads; but elsewhere, the only way the people can ascertain distances being the time it takes them to go over them, and few having watches and being mostly obliged to judge of the passage of time by the sun, there came to be about as many opinions respecting distances as there are persons, for each one judges for himself according to his own style and rapidity of locomotion. This easily accounts for the very different statements of travellers who have ventured to leave the post routes.

We now go up the side of the Black Mountain, and again meet the same difficulty as in the forest upon the hill to the back of Cavak, many paths running among the trees; we ought to have been on the alert, but, being engaged in conversation, we took too much to the right, and, ere we knew it, the path came to an end, and we were alone in the forest. We had to turn back, and lost a good half-hour by our mistake.

The telegraph poles were soon in sight, however, and making for them, we found the new road again in a state of forwardness; we had seen nothing of it this side of Cavak. We followed it over the mountain, but found that from thence to the village of Ahmed Seraï on the other side, no stone had been laid upon the clayey soil, so that the first rain would make as difficult a road to pass over as the old one ever was. Ahmed Seraï is a miserable little village, upon the wooden houses of which I cannot look without recalling the horrors of a night spent in one of them many years ago. A crowd of village women are washing the clothes of their households at the public fountain; we have always seen them there whenever we have passed on this road, and have often wondered whether they live there altogether, or whether it is always our luck to pass them on washing-day. Just beyond the village is a bold hill of feldspathic trachyte, with some conglomerate beneath it, which has found its way upward through the crust of this level ground. The Kara Dagh we had just gone over was of argilaceous shales, with here and there streaks and veins of lime, which is collected and burnt in kilns, of which we saw several. It often assumes the appearance of marble, sometimes finely grained. It is probable that the same shales form the ground-work of the broad valley we were now crossing, and that the trachyte had protruded through it. We passed through the village without stopping, and going partly round the hill, stopped for a moment at a khan on the

left side of the road, which justly enjoys the reputation of being the best and cleanest stopping-place for a European traveller between Amasia and Samsoon. It is pleasantly shaded by tall trees, and a considerable stream flows right by it from east to west, with a wooden bridge over it, about ten minutes' ride below.

We left Ahmed Seraï Khan at one o'clock, and reached the picturesquely situated and large isolated building called Delinos Khan. The name is probably a corruption of Elinos (Helenos) Khan, for all agree in saying that it was built by a Greek of Amasia. This structure is so unlike anything else to be seen in this region, that the first sight of it produces a sensation as though a fairy had thrown it into this wild spot. It is built in a deep hollow, closed up on three sides by lofty and precipitous mountains. This is indeed the foot of Ak Dagh; and the gorge behind, through which the stream escapes to the north, is so narrow and tortuous, as to seem to be quite closed up at a short distance behind the building. The latter fronts a rich but narrow vale of fertile land, green with growing barley, and planted with fruit trees; a large block of marble, which is the prevailing stone here, stands by the side of the stream, close to the building. The khan itself, painted all over white, presents the appearance of a long colonnade, light and sufficiently tasteful, supporting an immense roof covered with tiles. Within, it chiefly consists of an immense stable, with small high windows, through which innumerable bats find their way in, and

fly out again at night. A few dilapidated rooms above the stables, with every pane of glass broken long ago, are reached by a narrow staircase; their plastered walls are covered with names written with charcoal in a variety of languages. Below, several rooms open upon the long verandah; and they are used chiefly as a café and apartments for travellers. Great numbers of swallows have built their nests under the eaves, and these make an unbroken line right over the entrance. They fly about incessantly all day long, and at night, when their voices are hushed, the bats come out and fill the air with their silent gyrations. The whole front of the building is scribbled over by the hands of travellers in Turkish, Greek, Armenian, Greco-Turkish, and Armeno-Turkish. The writings chiefly consist of names and dates; a few effusions of sentiments and stanzas of poetry are found here and there. The following is repeated over a number of times, and in several languages; we translate it, as something which is doubtless considered witty and appropriate:—

> "I came to this khan with a goose
> For which I had paid 5 piastres,
> And disposed of it before leaving
> For 20 piastres."

It should be mentioned that the nearest village to this place is about an hour distant, so that provisions are dear and hard to be obtained, excepting bread, which is made at an oven close by, and barley and straw for the horses. There stands opposite the entrance

of this khan a very pretty fountain, built in pure Turkish style.

Soon after our arrival, one of the keepers of the guard-house upon the mountain came to see us, and said that eliks (roebucks) could be found near by. The sportsman of our party immediately started in pursuit; but though he and his guide took every precaution, the wily animal, which was feeding not 200 yards from the khan, managed to make his escape through the bushes unseen by them. Bears are said to abound in these mountains, but there are no stags here. The elevation of Delinos Khan was found by the barometer to be 3002 feet above the sea, so that we had gone up nearly 900 feet since leaving Cavak. This explains the coolness of the atmosphere at night and in the morning.

Thursday, 12*th*.—We left the khan at 6·30 A.M.; ascended the steep hill for fifteen minutes to the guard-house, situated on the left side of road, and commanding the pass over the mountain. This spot is very nearly the highest point reached upon the road between Samsoon and Amasia, and an observation gave us 3569 feet, or more than 500 feet above the khan. The rock here is all argilaceous shales, and the trees mostly pines, with bushes, and an abundant grass. The pass was formerly celebrated for the robberies committed here, often accompanied with murder; for it is quite isolated, and the steepness of the mountain on all sides makes it impossible for a horseman to run away. It

has, however, been deemed quite a safe place ever since this Bekjilik was established. The guards do not remain here in the winter, for then the severity of the weather at this height makes it impossible for the highway-robber to live out of doors. One of the guards now accompanies every "traveller of distinction" a few hundred yards through the woods; but it is more for the purpose of securing a present, than on account of any apprehension of danger. We continued on the highest ground until ten o'clock, when we crossed a magnificent spring of water, which comes leaping down from the mountain heights on our left, and dashes into a deep gorge on the right; and immediately after, we began a gradual descent along the mountain side. This mountain is a portion of the Ak Dagh, and we follow down along its flank until we meet the plain of Marsovan. From this point the new road has all been finished along the mountain side, almost to the plain, and is now as delightful to ride over as it once was trying and even dangerous. It skirts the side of the mountain, having an almost continuous precipice on the right, often of great depth. The frequent springs of water which formerly ran across the road, and rendered it almost impracticable, have now been walled up, and are changed to fountains by the road-side, affording refreshment to man and beast. The view all along this road is truly magnificent; it is sometimes quite hidden by the fine tall pines and firs which cover the mountain sides; but even then the

"échappées" seen through them are, perhaps, even more beautiful, being set off to greater advantage by the picturesque foreground. Right by the road-side lies the deep gorge, with steep and precipitous sides. On the other side of this gorge is a bold hilly country, which reaches down to the plains of Marsovan, a broad expanse of smooth land, surrounded on all sides by mountains of considerable height. This plain was varied in its appearance by the shadows of passing clouds, and had alternate spots of green and barren ground, the latter offering a considerable variety of hues. We could see the Soosachan Soo enter the plain through a narrow gorge from the north, and collecting the other waters of this plain, pass along, not far from the foot of these mountains, into the great Amasia gorge. The site of Marsovan could be made out by the belt of gardens and vineyards around it, but the houses could not be distinguished. We should have been glad to pass that way and see old friends and fellow-labourers, both native and foreign. But our time was short, and we pushed on by the shortest route. As we went down the last descent of the Ak Dagh to the hills at its base, where the new road has not yet been made, we were struck with the dangers the benighted traveller must here encounter in stormy weather, when a slip or a false step must land him at the bottom of a precipice in the midst of broken rocks and boulders, and we wondered why we never heard of such accidents. The fact is, the people of this land know not what is going on at

their elbows. The newspaper press is limited to a very few journals published in Constantinople and Smyrna, for the avowed object of giving Europe a good opinion of Turkey. They are handsomely paid by the Government for the purpose, and truly do they earn their bread. We have then in this country "Weekly Apologies," but no *news*paper press.

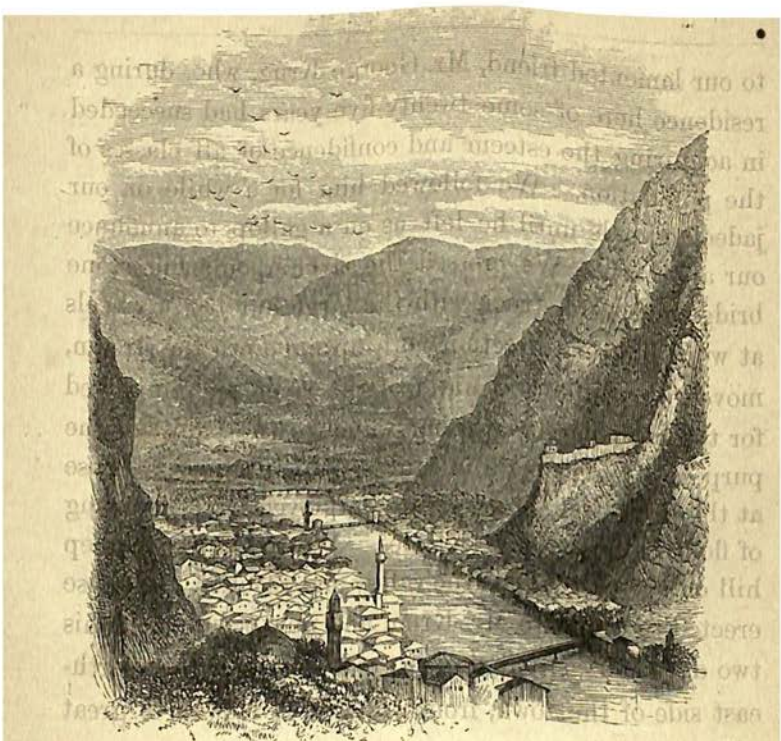
Having reached the hills at the foot of the mountain, we passed the Turkish village of Aghoran upon our right, and riding along upon a smooth level, which may have formed the original surface of the plain, or the first bed of an inland lake, came to a sudden steep declivity which led to the lower level. Here we led down our horses to a valley which opens upon the Marsovan plain, and soon crossed a gushing stream, which comes down from the White Mountain, and is used in irrigating the fields. Our course continuing due south, we passed over to the eastern edge of the valley, and at 11 o'clock reached a khan, situated at the entrance of the gorge of Amasia. This khan is four hours from Delinos Khan, six from Ladik, and two from Amasia. The barometer gave us as its elevation above the sea, 1710 feet, being 1800 feet below the guard-house above Delinos Khan, or in the space of about 12 miles. The whole surface of the gorge here is occupied by thick mulberry plantations, the trees being kept low by cutting the branches every year for the purpose of feeding the worms. This narrow valley is celebrated for its fruit, as well as for the intermittent fevers pro-

duced by continual irrigation, which is done by means both of canals and of water-wheels set in the river. The gorge is formed on both sides by lofty cliffs of clay slates, conglomerate, and farther down by still loftier and steeper mountains of hard limestone and marble.

We left the khan at 1·30. We first followed the left bank of the river, over a beautiful road, bordered with hedges and trees of rich green. On our left rose the barren rocky cliff, from which issued the occasional note of the red-legged partridge; but on the right and upon both banks of the stream the mulberry-plantations formed an unbroken mass of verdure. Each garden—for such they are here called—had its own silkworm-house, which is a large building whose construction indicated that we had come to a limestone region and that wood was becoming scarce, for the framework alone was made of timbers and the spaces were filled up with mud-bricks, dried in the sun; the roofs were covered with red tiles. Tall trees grew near the hedges and shaded the road, among which several species of poplar and the low species of teil or linden-tree which abounds in the Peninsula. Fruit-trees, particularly apple, pear, and cherry, were abundant. We met loads of cherries going to Samsoon; they are said to begin to ripen at Amasia about the 15th of April. At 2·10 we crossed the rapid stream of the Soosachan Soo over a good stone bridge. The valley is narrow and resembles a stream of verdure which pours along until it meets another, as green but somewhat wider, when both unite and form one grand

river of green, running very nearly north and south. The latter is the valley of the Iris, coming up from the south, and it unites with the Soosachan, when the increased stream turns to the north-east, between stupendous mountains of rock, and travels on until it enters the plain of Tash Ova. The narrowest part of the valley is at Amasia itself, where the opposite cliffs approach to within a mile of one another; here, too, they reach their highest elevation. But we have not yet reached that spot. Our road turns a little more to the south, and is finely macadamized. It is another patch of the new Samsoon and Amasia road. The telegraph wires had just been put upon the poles, and seeing them covered with mud, we found upon inquiry that the native engineers thought they would not work unless they were put on wet, and they had the wires dipped into every mud-puddle they found. We soon caught sight of the old castle on a rocky pinnacle upon the right, and directly after the north-eastern portion of the town of Amasia came into view, which is occupied by the Christians. It is the hottest, and reputed the most unhealthy, part of the town, the Turks having, as usual, taken possession of the best and the most agreeable quarters, which lie on both sides of the river and upon slightly inclining ground. We were now met by Mr. Strohl, the agent of the owner of the silk-factory established here, Mr. Metz, of Strasburg. He rode a fine and powerful Persian horse, which we recognised at once as having belonged

to our lamented friend, Mr. George Krug, who, during a residence here of some twenty-five years had succeeded in acquiring the esteem and confidence of all classes of the population. We followed him for a while on our jaded animals until he left us on a gallop to announce our approach. We crossed the river upon a fine stone bridge and were struck with the large number of wheels at work in every direction, both up and down the stream, moved by the flowing water of the river, and employed for the most part in raising water to the bank for the purpose of irrigating the mulberry plantations. Those at the town itself, however, are employed in the working of flour-mills and silk-factories. We rode up the steep hill on the east side of the valley and reached the house erected by the late Mr. Krug, and now occupied by his two daughters, situated at a great height on the north-east side of the town, from which it is viewed to great advantage.



The Town of Amasia.

CHAPTER IV.

Amasia — Ancient Acropolis — Curious excavations — Tombs of the Kings — Ancient aqueduct — The Krug House — Position of Amasia — Experiment in colonizing and preaching in the native languages — Failure of the former — European enterprise in Turkey — Departure from Amasia — Mosques — Valley and village of Inebazar.

FRIDAY, *May* 13.—We rose early this morning in order to watch the effect of the rising sun upon the crags of the castle hill, on the opposite side of the valley. The great rocky mass, upon which are yet

standing the remains of the ancient Acropolis at an elevation of some 800 or 1000 feet above the bed of the river, rises very abruptly almost from its very edge. The summit is accessible only by a narrow winding path on the north and north-west. There are considerable remains at the top; but there is another castle between the river and the foot of the hill, which is in a much better state of repair. There was a room still in good repair in the upper citadel, when I first visited it in 1844, whose floor was piled with arrows and portions of armour which had formerly been used by the Turkish garrison. It seems, however, that everything has been carried off by visitors. About one-third of the way down from the summit, and accessible only by the difficult path which leads down to the lower castle, is one of those curious excavations which resemble a tunnel, cut in a direction toward the centre of the mountain, respecting which there has been so much speculation and so many different opinions have been entertained. The opening is some 12 feet in width and about 8 feet high, with an inclination below the horizontal of more than 45°. There are steps cut out of the rock, leading down to the bottom, but they are partly broken and worn out and partly covered with loose stones, making one's footing very uncertain. When we went down we were obliged to lean upon one hand while we held a lighted candle with the other. There must have been about 150 steps, which, allowing 6 inches for each, would make the total length of the tunnel 75 feet. All we

found at the bottom was a heap of stones and a little water. We have visited another similar excavation within the area of the old castle at Tocat, which must have been originally a structure of the same race of people. It differed from the one at Amasia only in being higher over head, deeper, and steeper; there was no water at the bottom. A companion of ours descended into a third, which we found in an old fortress, probably belonging to the same period, situated in the mountains about two hours south of Tocat, and his report was similar to the last. In the three cases the direction of the excavations precludes the possibility of their having been underground communications from the castle with the outside, for there seems no reason for commencing such a passage directly toward the centre of the mountain, nor is there in either of these cases any outside indication of an issue. Moreover they are all three of about the same depth; and we may well ask why, if once bored through, they should have become blocked up to about the same point. Nor is there in either any sign of a lateral gallery. I am myself inclined to hold to the theory that these excavations were cisterns, into which the rain-water was collected by means of pipes laid for the purpose. It is not to be supposed that no cisterns existed in these castles, for they could not otherwise have withstood a siege of more than a very few days; but there are no signs of cisterns, if these are not such. The objection has been made that the Amasia structure is too difficult of access to suppose it to have

been a cistern whither the garrison would be forced to go for water several times a day; yet our supposition is nevertheless the most plausible of all, and we may easily suppose that the steepness of the ground and the lapse of twenty-five centuries at least have produced material changes in the form of the rocks that lie about its mouth.

The celebrated tombs of the kings are cut out of the rock on the south-east face of this same castle hill, so that they are in full view from nearly all parts of the town. They are approached from below by a lateral flight of stairs, cut into the rock, which leads up to a platform of the same. Each tomb is a chamber of considerable size, and is isolated from the rock out of which it was carved by cutting all around it and over head. There is a similar tomb down the river, on the right bank. It bears the Greek word for "high priest," carved over the entrance. But the most interesting memorial of antiquity found in Amasia is an aqueduct, cut for a long distance into the face of the hard limestone rocks which close up the valley upon its eastern side. This piece of work can be traced for the distance of about three miles south of the town. It is indeed in so good a state of preservation, that it would require but little expense to make it answer its original purpose. It consists of two perpendicular cuts and a level floor.

Aqueduct.

The marks of the chisel are yet clearly seen upon it,

and in order to show its width Mr. Strohl rode his spirited horse in it for a very considerable distance. The width is about 5 feet; the depth greatly varies in different places, but is rarely less than the width, and it stands about 6 feet above the road, which is constantly rising with it; the height, however, increases at a distance from the town. The Turks always have a legend ready for everything which passes their comprehension, and so they relate that the daughter of the King of Amasia, having vowed that she would marry no man but he who should bring to her palace the water of a certain spring, one of her lovers set himself down to accomplish the undertaking, and, being poor, he had to do the whole work with his own hands. But nothing discouraged by the greatness of the task, he persevered until he had attained the age of ninety-five, and with it the end of his task. He thereupon went to the Palace to claim the Princess as his bride, but found that she had long been dead.

The Krug House stands near the site of the ancient Palace of the Kings of Pontus. It was built upon a rising ground standing a little back from the right bank of the river, and connected with the lofty calcareous mountains at the entrance of the narrowest part of the gorge. The residence of the sovereign must have commanded a view of the whole city, as it lay between the two lofty peaks, separated by the river. Remains of walls, cellars, and baths are yet standing, but the stones are being carried away for building purposes.

For some reason, which we were unable to ascertain, no one is allowed to build upon this spot, and it has become the place where the carcases of dead animals and offal of all kinds are thrown away, so that it is the favourite resort of the common vulture, which stalks about, disputing his meal with the still more hideous scavenger dog. The view from this spot is very fine, and, as far as our experience goes, quite unique. The whole town lies at your feet, with the broad river dividing it into two parts, and spanned by several Saracenic bridges. The castle hill rises boldly upon the right (the left bank of the river), and a still loftier and more precipitous mountain of limestone upon the left, with the houses of the town extending close to the foot of the rocks on both sides. This is the narrowest part of the gorge. The space immediately widens, and the now broader valley is filled with gardens and mulberry plantations.

With Mr. Krug and his family I once ascended to the top of the mountain which forms the left side of our landscape. There is here, at the back of the Palace site, a narrow creyice or cut, gradually leading up the mountain, of which we availed ourselves for that purpose; but I would advise no one to imitate our example; I should certainly have gone back when half-way up had I been alone, but I was ashamed to retreat. We were, however, well repaid for our trouble. We did not, indeed, attain the very highest point, for this would have been an almost impracticable task.

But we reached a height of some 2000 feet, as we supposed, above the level of the river, and 1000 above the Castle, the interior of whose area appeared spread out beneath us. We were highly gratified at finding, at this great elevation, some valuable specimens of one of the oldest species of fossil shells, a hippurite, which lay scattered in a field ploughed by villagers at this great height.

We were this day able to ascertain the exact elevation of the bed of the Iris at Amasia by an observation with the barometer, which gave us 1578 feet above the sea.*

It will be seen from the foregoing description that the position of Amasia is peculiar. It lies, as has been said, in a narrow and deep gorge, running nearly north and south; this gorge, about two miles to the north of the city, divides into two branches, one of which turns to the north-east, and the other to the north-west; they both lead, after a while, into wide plains, the former into the Tash Ova (Stony Plain), and the latter into the plain of Marsovan. These two branches of the gorge are watered, as already stated, the one to the north-west by the Soosachan River, which comes *from* the plain of Marsovan, the other by the Iris, which, after receiving the Soosachan Soo, flows *to* the Tash Ova. Between these two streams, *i.e.* to the north of Amasia, lies the lofty Ak Dagh, whose summit is covered with snow for a great part of the year. This

* The Krug House stands 251 feet higher.

peculiar position of Amasia, and the abundant streams which pass through it, whose water is constantly poured upon its banks for the purpose of irrigation, produce a very peculiar and trying climate. The summers are extremely hot, untempered by showers; for the broad surface of calcareous rock reflects the sun from many directions upon the town. The winters, on the other hand, are severe; cold winds come down from Ak Dagh, and gathering strength by the draught of the two gorges, they unite and come upon the city with great force; moreover, the great height of the rocks on the east and west shade it from the sun for several hours every day. The Krug House, we were repeatedly assured, does not see the sun from November until March.

An experiment has been going on at Amasia, for more than ten years, respecting the feasibility of planting Evangelical Christianity in Turkey by means of European colonization. Mr. Metz, a pious Christian gentleman of true philanthropy and broad Evangelical views, had sent Mr. George Krug to Amasia for the purpose of purchasing, from year to year, silk in cocoons; and after diminishing its bulk by means of hydraulic pressure, sending it to Europe. It was there manufactured into sewing silk in a large factory, of which Mr. Metz is the proprietor. In process of time it was thought that an improvement might be made in the business by winding the silk at Amasia, where labour is cheaper than in Europe, and where both

water-power and fuel were obtainable at a low price. Mr. Krug, therefore, first established a flour-mill, and then enlarged it for the purpose of winding the silk from the cocoons. Two or three experienced persons were procured from Italy, and they taught the business to Christian and Turkish girls, who soon acquired such proficiency as to enable their employers to dismiss their expensive instructors. Things were rapidly advancing to this point, when the gentlemen who directed the enterprise became much interested in the idea of propagating Evangelical Christianity by means of a colony of Christian men and women, who should mutually sustain one another, exemplify the Gospel by their holy lives, and thus preach it far more effectually, it was believed, than could ever be done by the solitary missionary's voice. Impressed with this view, they no longer confined themselves to supplying the demands of a manufacturing or commercial enterprise, but forwarded from Germany all such persons as they thought fit for the dissemination of godliness, considering the pecuniary interest of the enterprise as of secondary importance. It is thus that there were gradually collected here carpenters, masons, millers, machinists, shoemakers, and others, all thought to be good pious people, with their wives and children, and a schoolmaster, *really* a pious, godly man, with an equally pious and discreet wife, and half-a-dozen promising children. At the same time a chapel was built, a pious Armenian schoolmaster was procured, who was

also able to conduct public religious services and to preach in the native languages. It will be seen then that the double experiment was inaugurated of the introduction of Evangelical Christianity by means both of Christian colonization and of the preaching of the Gospel in the languages spoken by the people; or it may be said, perhaps more correctly, that the two instrumentalities were brought to play at once upon the same point, aiding one another in reaching the desired result. It may well be imagined that, whatever had been my own previous impressions and opinions upon the subject, the present was too rare an opportunity for obtaining further and clearer light upon it, not to be embraced; and I resolved at the time to hold my former views upon the matter in abeyance and study the experiment with candid attention. My opportunities for doing this were certainly excellent, for I resided, during seven years, only sixty miles from the spot, carried on a continual correspondence with Mr. Krug and Mr. Metz upon the subject, was frequently consulted by them, and had the direction and control of the labours of the Armenian teacher at their particular request. I must also own that my objection to Christian colonization had heretofore been its expensiveness; and seeing this difficulty was about to be removed, looked hopefully upon the result. And it must, moreover, be added that Mr. Metz is just the man to succeed in such an enterprise, being eminently practical, though ready to make great personal

sacrifices to attain a Christian and philanthropic end. And Mr. Krug possessed a thorough knowledge of the country, and an unbounded influence in Amasia and the surrounding region.

But we must now look at the result.

After a while Mr. Metz's faith was shaken; and he went to Jerusalem and Palestine in order to see whether some improvement in his plans might not be suggested in that quarter. He finally upset all his arrangements, sent home all the idle hands left, kept in Amasia only such men as he could not get along without, and had the vacant places occupied by natives. But how came he thus to change his mind? What lessons were evolved during the experiments, which extended over several years?

It was soon found, in the first place, that while some good men were sent out, the greater number were not such, or else their goodness was not of a character to "keep" with the change of circumstances. Why? Was it owing to carelessness in making the selection? The facts of the case were these: the director could not be personally acquainted with every candidate; he was obliged, therefore, to accept the certificates and recommendations of other parties in whom he had confidence, but who, not being thoroughly acquainted with the nature of the services required, and the moral atmosphere to be encountered, took into consideration the interest of the person they recommended rather than that of the enterprise. Some of the emigrants,

too, had been well behaved people at home, but when set loose from the restraints of home, and even, in many cases, while on their way out, they had proved themselves the slaves of evil passions; and many of these had to be sent back again. The impossibility of uniting the worldly and the religious objects as alike chief was sometimes illustrated in quite a ludicrous manner; for it happened that when a miller was wanted and written for, a shoemaker was sent in his place, &c.

But as long as the evil was confined to what has been stated, it really remained a question of expense; and though its large increase was very discouraging, it was yet borne with great equanimity. All, however, could not immediately be sent back whose lives proved them not to be the Christian men and women it had been supposed. Contracts had been, of necessity, made with many of them, and they could not be broken. Indeed, the lives of nearly every one who came out with the hopes and prayers of Christian people in Strasburg, became so dissolute and unchristian that their presence in Amasia was anything but a means of spreading Evangelical Christianity; and the pious German teacher was constantly lamenting, to the hour of his death, that his labours among his own people were wholly without fruit, and that the colony of Amasia, instead of spreading godliness by their blameless lives, were pointed at by the natives as instances of the legitimate and dangerous consequences of Evangelical teaching.

Another evil must not be forgotten, for it belongs alike to all attempts at colonization in Turkey, whatever be their object. These people were not accustomed to the climate; they disregarded the advice given them by the natives; they ventured to take the same liberties as persons who were completely acclimatised, and treated as fools all who ventured to remonstrate with them. The consequence was disease, and, in many cases, death. Some of the best of them were carried off in this manner, and among these their teacher. They otherwise might in time have learned the language, and have adapted themselves to the prejudices of the community in which they had taken up their abode.

Again, in accounting for the evil effects of the example of these people, it must not be forgotten that the Occidental may innocently indulge in many things which, by Orientals, are deemed highly immoral, and ruinous to a man's character. This is especially true of the relations of the sexes. These emigrants brought all their home customs along with them, and being numerous, thought they might keep them, and show them as a "better way," never dreaming that they were under any obligation to adopt those of the natives, or to put any unusual restraint upon themselves. Surely they were the enlightened, the highly civilized European, kindly come to the benighted Asiatic, who ought to sit at their feet and learn of them. They, therefore, claimed a superiority in all

things. The consequence was that a very general impression was soon made upon the natives that the members of the German colony were loose in their morals. They were not far from the truth in respect to drinking in a few cases; but as a general thing, this unfavourable impression was not warranted by the facts, and can be accounted for only in the manner mentioned above. Nor is it strange that these uneducated people should make such a mistake, when many of our missionaries, when they first come out, do the very same thing, and often require years of painful experience before they can be induced to alter their course; and in some cases, indeed, unfavourable impressions are produced upon the native mind which are not obliterated by years of better acquaintance.

We have stated that simultaneously with this colonizing experiment, another was going on, by means of preaching and teaching in the native languages. It must be acknowledged that the results of this have been meagre and slow to develop, despite the powerful influence which the directors of the German colony have exerted for the protection against persecution of all who have embraced Evangelical doctrine; and this not only in Amasia itself, but in Marsovan, and, indeed, in all the surrounding region. This cannot be attributed to a lack of fidelity or fitness on the part of the man who preaches in Turkish and Armenian, and who gives instruction in the school, for few are his equals in these respects. But he

himself complains, as have others who occupied the same post before him, that it is difficult to stem and neutralize the evil influence exerted by most of the members of even the now reduced German colony. As far as appears, Evangelical labours would have produced far better and more extensive results had the colony never existed. This was fully the opinion adopted by Mr. Krug before his death, and we believe it is, in the main, that of Mr. Metz himself. This view of the case is expressed with a sincere appreciation of the untiring efforts, Christian generosity, and large views of the gentlemen connected with it. I myself have been taught a lesson which I shall not soon forget; I have learned to set a higher value than ever upon the simple preaching of the Gospel, which, though deemed "foolishness" by many, has already transformed many nations, and will yet transform this empire. The theory of Christian colonization is plausible; and though experience has always been unfavourable to it, it yet possesses a degree of attraction to many minds. The experiment made in Amasia has settled two important points: that such a means of evangelization is expensive in the extreme, and that even under the most favourable circumstances its actual results are not good. But then we are met with the objection that all foreign agencies necessarily make mistakes. We accept this difficulty; and we believe that foreign preachers are fitted only to commence the good work, and exercise a general super-

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intendence and direction afterwards, for a time; that the natives must be relied upon for the main labour and success; and that the more thorough, elevated, and extensive the education imparted to these, the more rapid and complete will be the final triumph.

It seems appropriate, in connexion with this subject, to say a few words upon the cognate topic of European enterprise in Turkey. There can be no doubt that the general knowledge of the European respecting the mechanical arts, manufactures, and agriculture, give him a great advantage over the native. But he has the great disadvantage of being less acquainted with the native character and the resources of the country; he also belongs to a race thought very rich, and proper subjects for "fleecing." European merchants are complaining more and more that they cannot carry on business with these people; and it is fast sliding into the hands of natives, so that instead of our having foreign merchants, carrying on the business with Europe as formerly, every important sea-port and manufacturing town in Europe is quickly becoming the seat of Greek, Armenian, and Jewish merchants, who will shortly monopolize the whole trade. They can do it cheaper, and they are generally sharper. As for manufactures, property is of so unsafe a tenure that Europeans have attempted nothing except in so costly an article as silk. They have been employed in setting up factories for the Government, and working them for a time; but the natives have been sure to supplant

them as soon as they had learned enough of the business to carry it on after a fashion. Many Europeans have attempted the cultivation of farms; but here the difference of climate, and of materials at hand, begins to tell so strongly that they have failed in nearly every case. But the natives succeed in their farming operations, not only when they are small proprietors and do the whole work with their own hands, but also when they are lords of extensive domains or chifliks, for which they must employ the labour of many hands. The fact is, no one can hope to succeed in such an enterprise who does not fit himself for it by a special apprenticeship upon the ground. But with this condition, Asia Minor offers a very wide and hopeful field for European enterprise. The land is cheap in the extreme. Thanks to the *abased* condition of Turkey, she can oppress her own people alone. The European is shielded from oppression, injustice, and wrong, by the Ægis of his own Government, which, like the Roman citizenship of olden times, protects him wherever he moves. But should he attempt to meddle with agricultural pursuits upon any large scale without a suitable acquaintance with the soil, the climate, and the people, he must expect nothing but failure and waste. Many have attempted it and have rued the day.

Saturday, May 14.—We left Amasia at 6·30 A.M., and rode through the main street, running nearly north and south, passing by several of the principal mosques of the town. One of these contains several embalmed

bodies, which require a handsome "bakshish" to be seen; for one of them is the remains of a woman, and it is claimed that according to Muslem law no man should be allowed to look upon them; this is of course only a pretext for a present. This mosque is adorned with portions of fine pillars of very ancient date. Such remains ought to be common in the ancient capital of Pontus, but the place has long been in the hands of Muslems, and those of Amasia are noted over all this part of the country for their extreme fanaticism and bigotry. They have destroyed all they could lay their hands upon. I have seen a fine piece of Mosaïc that was discovered in digging a garden; but such things are now rarely found. There is a mutilated old marble sarcophagus in the street through which we were now passing. We also saw three slabs of marble with inscriptions forming the two side-posts and top of the door of a private house. The inscriptions are as follows, perhaps others may be better able than ourselves to supply what is wanting:—

ΕΠΙΑΡΡΙΟΥΑΝΤΟ
ΜΑΤΙΚΩΔΗΜΑΡΧΙΚΗCΕΞ
CΜΗΤΡΟΠΟΛΕ

It would seem to be a portion of a decree of the Dimarch of the city, which was then—*i.e.* during the period of the Roman domination—the metropolis or capital of the province.

Beyond this, and just upon the edge of the town, is a

fine old mosque built in the best style of the Abassidian period, with a mausoleum on the opposite side of the street, which contains several Muslem tombs, and appears to have been erected at the same time, as it is built in the same style as the mosque. We had before seen in another part of the city a finely-carved gateway belonging to a ruined Medresseh or college, also exhibiting the intricate details of the same style of architecture. Such buildings do not exist, as far as we have heard, to the west of Amasia, at least in the elaborate style we refer to, though they are found eastward in Sivas, Divrik, and other places. Later and less elaborate works are met with throughout the Peninsula, and even at Constantinople; but they evidently belong to a later period, and form a distinct branch, an offshoot from the Saracenic which might be called the Osmanly. The most marked distinction perhaps is the form of the arch, in which is to be seen, in case of the later style, the influence of Greek and Roman models, giving it greater roundness and simplicity than in the other styles. There is also an absence of that fanaticism displayed by the Abassidian age, in the passages from the Koran, the elaborate carvings of which constitute the greater portion of their ornaments.

But to return from this digression. Our course was nearly south by compass for an hour after leaving the town. On our left stood the bold calcareous cliffs, with the ancient aqueduct cut out of them near their base, generally skirted by the road; on the right, we had the

green and fresh vegetation of the gardens planted thick with mulberry and other fruit trees, with an occasional glimpse of the river, and its slowly revolving wheels bringing up the water and pouring it into a trough resting upon the bank. These wheels are set in motion by the flowing stream, whose water acquires greater force by being slightly dammed with stakes, so as to direct the current upon the wheel.* We were travelling upon the old causeway, and I reminded my companions that upon these very stones, and by the side of this cliff and this aqueduct, many nations and changing dynasties had passed before us—kings, princes, generals, sultans, and khans, Pagan, Roman, Christian, and Muslem; with armies, shining steel, prancing steeds, rumbling chariots, and floating standards. Could these ancient hills but tell all they have witnessed, as they have looked down with their hard, unmoved faces upon this road, how many a tale would they unfold, how many a picture would they bring to life again, which has perished for ever in oblivion! But there they stand, hard-visaged, cold and unconcerned. Who knows but a keener photography may some day be able to extract one by one the million pictures which have been impressed by living scenes upon their surface?

There are two roads leading from Amasia to Tocat. The one turns off from the valley at a fountain half an hour from the town; the other continues in the valley

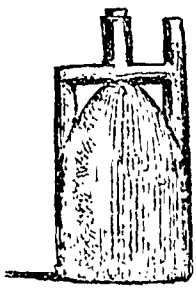
* We have seen precisely similar wheels in Antioch, in Northern Syria.

for an hour farther, and then turns eastward into the valley of Inebazar; the latter alone is practicable for carts. We took the most direct road, and stopping at the fountain to water our horses, we turned eastward into a narrow valley, and immediately began to ascend up a small stream which is employed for a couple of miles in watering gardens and mulberry plantations. The rocks soon change from hard limestone to clay shales, with marked stratification, powerfully contorted and disrupted, and appearing to have a general inclination of about 45° to the south-east. This rock sometimes hardens and assumes a crystalline appearance, which somewhat resembles serpentine. The valley now rapidly grows narrower, and there is room at the bottom only for the small stream to pass through it, encumbered in its flow by pieces of rock from the overhanging cliffs. The gorge finally seems entirely to close up. It is in fact but 20 feet wide at the bottom, and narrower still above, and as the opening winds about, it appears as though the pass were shut before you. The narrowest spot is just sufficient for the stream to pass through; but it has been paved, and is the high road still. The road constantly ascends, until the narrow valley appears to be completely closed up by a perpendicular rock which lies right across it and forms a part of the solid mountain on both sides. The little stream has come to an end, and here is a fountain from which it seems to issue. A fine little meadow lies at the foot of the rocks, and in this well-sheltered spot, open only toward the

west, a whole caravan of muleteers and mules have made an improvised camp, and their fire is blackening the rocky ledge. There has been a great change in the appearance of things since we passed through the first narrow pass below; the sides of the valley are sloping and covered with soil, fields of grain present a rich verdure, and trees and bushes are scattered about in rich profusion. The note of the nightingale is heard in the thickets, and several partridges startled us by their sudden and noisy flight. We did not stop at the second pass, but climbing by the side path to the rocky ledge, and passing along the edge of the precipice, we issued upon an elevated plateau which forms the top of the mountain. The last of the two passes we had come through is somewhat dangerous when a rider goes down the mountain, for he suddenly finds himself upon the edge of a precipice when a sudden turn is required to the left. We have heard of a Tartar who lost his life here while riding fast in the night.

We were riding on the plateau when a mounted villager whom we met stopped us and insisted on selling us a wooden jar. He asked us two piastres, or fourpence English money, and we got it for threepence. These jars are used for carrying water on a horse while travelling, and they keep it very cool, as it is constantly, though slowly, oozing through the pores of the wood; care, however, must be used lest they remain empty, in which case they are sure to crack and become useless. We long made use of ours, and found we could not do

without it. It is manufactured from the common pitch pine of the country, and is cut with an axe and jack-knife. In the villages it takes the place of earthen jars, and the nomadic tribes use no other. Labour must be cheap indeed where such an article can be made for so paltry a sum.



Wooden Jar.

The plateau on which we were riding affords a fine view of the valley of Inebazar, which is seen running east and west; it is watered by a stream twenty feet wide, which is employed in irrigating the mulberry gardens on its banks; almost the whole soil of the valley is sown with grain. The mountains on both sides are covered with bushes nearly to their summits; but the highest parts bear primeval forests, mostly of pine, mingled with scrub oak. A few of the villages lie below on the banks of the stream and in the midst of the gardens; but the greater part are built high upon the mountain's side, within the shelter of some narrow hollow. Near the western extremity of this valley, and not far from where it meets the valley of the Iris, is one of the finest springs we have seen in Asia Minor. It issues from a low level, and is enclosed by a stone wall about 8 feet high, built in a square form, 20 feet on each side. The water gushes up from the whole surface within the enclosure, and though the opening for its escape is 3 feet wide, and nearly level

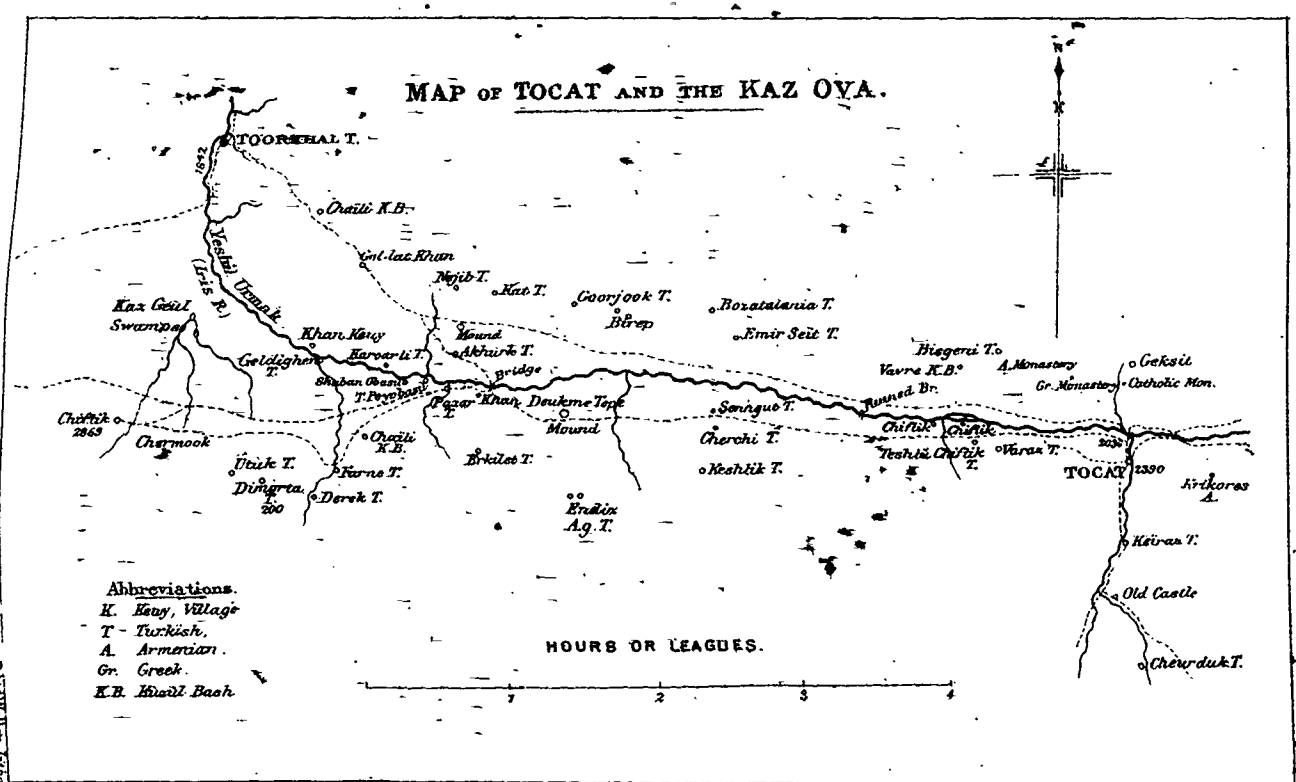
with the bottom of the enclosure, the stream comes out with great force, and there is always water enough in the tank for bathing. It is frequently visited for that purpose by the people of Amasia, although it is not supposed to possess any medicinal property. The ground around the tank is made marshy by smaller springs which issue from many places.

There is a fountain near the summit of the mountain over which we were travelling, but it is usually dry, and when running the water is unwholesome. The descent is very steep, the path narrow, and along a precipice, and travellers generally prefer to come down on foot leading their horses by the bridle. The issue lies in a small lateral valley, mainly used for grazing purposes, where the song of the red-legged partridge alone breaks the solitude. We advanced to the valley of Inebazar, which we reached at ten; and stopped until twelve in the shade of some walnut trees to take luncheon. Then in the saddle again, our course lay eastward up the valley and near the bank of the stream until we reached the ruined stone khan with its miserable huts where caravans always stop, lying in the midst of the valley under the village of Inebazar; without stopping here, we made a short turn to the right, and following a path through the fields up toward the mountain, reached Inebazar at 3:30 P.M., and pitched our tent just outside of the village among some mulberry trees and close to the rude cemetery.

Inebazar is a Turkish village of about twenty houses,

built on the steep mountain side, upon both sides of a narrow gorge under the brow of a lofty ledge surmounted by forests. In the midst of it is an open space with the village fountain, and its long wooden troughs for watering the cattle. The people are engaged in agriculture, and own much of the fine land lying in this part of the valley. They are rich in cattle, and whenever I have stopped here on former occasions, which cannot be less than twenty times, I have sat down in a favourable spot near the entrance of the village and watched the herds of oxen, cows, calves, asses, buffaloes, sheep, and goats, all mingled together in social brotherhood, coming home from the pasture. And most of them were fat and sleek. Oh! what glorious pranks and gambols they did make, and how their arrival seemed to set the whole village in motion, the younger generation more particularly. We have found the people of this village very quiet and industrious. They have a little mosque where they worship, and next door to it the house where they entertain strangers. I have uniformly been treated here with hospitality and kindness, and when many of us travelled together, they never made any objection to clearing their houses for our accommodation. We have found it to be the case generally that upon the thoroughfares the villagers are kind to the traveller because they have learnt by experience the benefit they obtain. It is only in out-of-the-way places, and away from the usual routes of travel, that one meets with rudeness, and that the

people even refuse to sell you provisions or provide you with necessaries. This is probably the case the world over; it is based on human nature in general, and the people of Asia Minor doubtless possess their full share of that.


MAP OF TOCAT AND THE KAZ OVA.
TOORCHAL T.
1842
Chaili K.B.
Yeshil Irmak
(Iris R.)
Col. Iaz Khan
Mejib T.
Kaz T.
Goorjook T.
Boratalania T.
Emir Seit T.
Kaz Geul
Swamps
Khan Kavy
Mound
Akhirk T.
Geldighen T.
Karoarli T.
Shaban Beuds T.
Peyvan
bridge
Biegeni T.
Vavre K.B.
A. Monastery
Gr. Monastery
Geksit
Catholic Mon.
Ruined Br.
Pazar Khan
T.
Deukme Tepe
Mound
Seringue T.
Chiftik
2869
Chiftik
Chiftik
Yeshil Chiftik T.
Varas T.
2038
TOCAT
2390
Kirkores
A.
Cherchi T.
Keshik T.
Chermook
Chaili
K.B.
Utiuk T.
Dimgrea.
200
Karne T.
Derek T.
Erdlik
A.g. T.
Birkilet T.
Keiras T.
Old Castle
Cheurduk T.
Abbreviations.
K. Kavy, Village
T. Turkish.
A. Armenian.
Gr. Greek.
K.B. Khaul Bash
HOURS OR LEAGUES.
1
2
3
4
N

Map II. Chap V.

CHAPTER V.

Sunday in the tent — Turtle-doves — Festival of the Baïram — Village priest — Dispute with the Imam — The Oolemas — An eccentric dervish — Kuzùlbash muleteers — Chengel Bekjilik — Guards of the pass — Eagles and partridges — Denizens of the mountains — Valley of the Iris — Buffaloes — Toorkhal — Menzil horses — The Kaz Ova — Jelat Khan — Koords — The "merle rouge" — Arrival at Tocat — Affectionate welcome.

SUNDAY, *May 15th.*—We have, upon the whole, enjoyed a quiet and pleasant day in and about our tent. We read several of the Psalms together, and had worship in the tent. The view of the valley and the opposite mountains from this little grassy platform is very fine. It is the time of turtle-doves, which are seen fluttering about, and their cooing is heard more and more abundantly as we proceed on our journey. They spend the whole summer in the northern portions of the Peninsula, where they breed, and disappear in the autumn. They are seen feeding in the fields of grain, drinking at every spring and fountain, and on the edge of every stream, and collecting in large numbers in the thickest trees during the heat of the day. They seem to spend the nights mostly upon the rocks. There is no doubt that they consume great quantities of grain, besides cherries and

garden-seeds; but they are general favourites and are destroyed only for food. They breed about the month of July, and are shot, as soon as fully fledged, by watching for them under a tree or by a fountain: their flesh is then tender, but they are not pickled here, as in some of the islands of the Archipelago. This is, doubtless, the bird often alluded to in Scripture, for it is as common in Syria and Palestine.* The flight of this bird has a very peculiar sound, which we might call silvery; it is certainly unlike that of any other of the feathered tribe. When it flutters overhead, its outspread tail presents a semicircle of black set in white. Its cooing is often heard in every direction, among the trees, on the wall-fences, upon the ground, and on the rocks, and they are frequently seen sitting side by side upon a branch or fluttering in pairs.

We had a heavy rain-storm last night, and had the satisfaction of finding by experiment that our tent is thoroughly waterproof; it, moreover, kept us warm while everybody outside was shivering with cold. The barometer shows our position to be 2758 above the sea, so that we are 1180 feet higher than at Amasia.

The Turks celebrate Coorban Baïram to-morrow, commencing this evening, for they reckon the day from sunset to sunset, like the Jews. It is one of their two great festivals, if not the greatest festival of all; every Muslem who can afford it offers up a sheep in sacrifice, and distributes the meat to the poor.

* Cant. ii. 12, Jer. viii., &c.

Though a religious act, it is not performed by the priests, but every householder himself slaughters his offering; nor does there appear to be the slightest idea of expiation or atonement in it. No one in this village appears to consider himself rich enough to spare even a lamb; at any rate, we hear of no intention to conform with this part of the custom. Our tent is pitched but a few steps from the village burying-ground, and we saw this morning several women and children cleaning and adorning the graves of their relations. They had already set out many plants of the iris among the tombs, and they were now cutting away the dried leaves, digging the ground, pulling up the weeds, and thinning out the plants, while they replaced with fresh ones those that had dried up. The old Imam, or priest of the village, made a call, and we had a long conversation with him; he complains that the villagers do not wish their children to learn to read, even gratis, but prefer to have them play all the day long, or follow their fathers to the field: a very general complaint of schoolmasters in all agricultural districts, not in this land alone, but probably in every land. He claims to keep a school, but says his own children are the only scholars he can induce to attend. We were very near getting into serious trouble here with some bigoted Muslems, who did not belong to the village but came from abroad. Carabed is very free in speaking his mind upon religious subjects, and it makes very little difference with him whether the persons he converses

with are Christians or Muslems, though he generally shows great tact in the manner of doing it. While watching the dishes on the fire, he engaged in conversation with a row of villagers, who had sat down upon a bank the better to observe the strangers. These took all he said in very good part, and they evidently received a very favourable impression of his good sense and information. But there is just now in the village a would-be great man, an Imam, come from Amasia to assist the simple villagers in the public services of Baïram, a very proud and bigoted man. Whether actuated by jealousy, or fear of the influence of Carabed's words upon these country people, or moved simply by a curiosity similar to their own, he came down with a train of worshipful attendants, and took a prominent seat among our visitors. Carabed had stopped talking, and was busy about his affairs, and so the Imam began to extol his office and to praise his religion by putting it in contrast with that of these travellers and of all "giaours" like them. He warmed up as he proceeded; and, in order to startle and impress his audience, he made some very strange and out-of-the-way assertions. Carabed had not said a word since the great man had taken his seat; but when he heard the Imam assert that "prayer could be offered where a dog had been lying down, but not where a goat had lain," he stood erect, and said, "Excuse me, if I take the liberty to speak but a word;" intending simply to make an inquiry. As soon as he heard these words, the Imam,

bursting with rage at the despicable giaour who had dared to interrupt him, rose upon his feet, began to curse him, and called for a stick to give him a whipping. He bawled, at the top of his voice, "Say, 'God is God alone, and Mohammed is his prophet,' or I beat you. . . . . Oh! if I only had a stick, I would make a Muslem of you." But the villagers all took Carabed's part, they surrounded the fanatical Imam, some scolding and others expostulating with him, and took him back to the village, doubtless admiring his holy zeal for the true faith. There was one circumstance, however, in all this business which for a while wore a rather threatening aspect. A tall, athletic Circassian stood by, armed with his long dagger (kama) and pistol, who, having just come here to reside, and not knowing a word of what was said, seemed to think that his priest had been insulted by the Christian dogs, and for a while appeared on the point of taking an active part and turning the contest of words to one of a more serious nature. Had the matter come to blows, these fellows would, doubtless, have had the worst of it. Indeed, any two of us might have robbed the whole village or taken all the people prisoners, had we been so disposed; but such a turn would have made an exceedingly unfortunate affair of it. As it was, the villagers grew angry with the Imam for his unseemly behaviour towards their guest, and they would not let him come near us again. They themselves came back, and quietly sat down as before, and said the fellow must be a

gipsy, not a Muslem; and that if he were to preach to them on the morrow they would not remain in the mosque to hear him.

As far as our own observation goes, the old-style fanaticism and bigotry of the Turks has quite disappeared, except among the Oolemas,* who spend all their time in the study of their religious books and in practising the rites of their religion. They keep themselves as far as possible from contact with Christians, and thus manage to preserve themselves in benighted ignorance of what the world is made of. But, even with them, it seems extremely doubtful whether fanaticism is not mostly put on for the sake of influence. The great blow to Muslem bigotry has, doubtless, been the ever-spreading influence of European ideas, arts, and civilization, whose torrent they cannot hope to stem, but are forced to yield to the current; and, as it bears the name of Christianity, Islam necessarily bows before the Cross. The great hindrance now to their civilization is the pride which makes them still adhere to a faith whose truth they never allow themselves for a moment to call into question. During my former long residence at Tocat, we were occasionally visited by an eccentric old dervish, who prided himself upon the title of Dely (crazy), which he had acquired by long years of silly nonsense. I had several long conversations with the man, and had occasion to study his mind and

* Oolemah, learned man; from Ilim, learning. Hence Elymas, Acts xiii. 8.

character well. He was possessed of many kindly feelings, and was somewhat wanting in the stores of the upper region; but I very soon came to the conclusion that both his religion and his bigotry were put on for effect, as a means of introduction into the houses of the rich and powerful for the purpose of "spunging" them. Whenever conversation flagged, he would turn his eyeballs upwards and vehemently exclaim, "Akh! kùlùch, kùlùch, coorban olaim!" "The sword! the sword! would I were offered up a sacrifice!" Whenever we asked him what he meant, he replied that he wished to fight for God, put infidels to the sword, and then perish by it himself in His service. We once met that man upon the high road, when there were rumours of Koordish robbers prowling about. He was evidently afraid, and requested to put himself under our personal and unaided protection; and we came to the conclusion that he was an arrant coward, and that if he ever did die a violent death it would not be from the want of painstaking in order to avoid it; and he certainly had succeeded to do very well thus far, for he had already passed the age of sixty years.

Our muleteers are Kùzùlbashes. There are three of them, two of whom are the servants of the chief who owns the horses and the mules; he is about thirty years of age, a pleasant and accommodating fellow, but almost as brutish and ignorant as his beasts of burden. He rides constantly, on his best horse, while the other two mostly walk, but occasionally ride upon a couple

of insignificant little donkeys which are their personal property. The smallest of these donkeys is called Haji Moorad by his master, and it would be hard to say which of the two, the donkey or his owner, possesses the most, or rather the least, intellect. Our chief muleteer acknowledged to us one day, when he was in liquor, that he belonged to the region of Angora; but, having murdered a man in a fit of passion, he dared not return that way lest the relatives of the dead man should have their revenge. Nor did he seem altogether incapable of such a deed, although we do not believe he could have done it in fair fight, but only by treachery. As for his men, they approached the brute nearer than almost any human beings we had ever met. Their minds seemed incapable of comprehending anything beyond the simplest routine of their duties. To-day, being Baïram, they were evidently in good humour, and seemed determined to enjoy themselves. The owner of Haji Moorad began to dance and sing, and went through a series of somersaults which made us every moment expect that he would break his back. But the performance appeared to produce a great sensation in the village; they came down in mass to see the wonderful feat, with much of the same feeling, probably, with which the fashionable world of Paris or London turn out to gaze in raptures at the "pirouettes" of a new "danseuse;" and as soon as he had finished, most of the boys and even some of the young girls straightway began turning somersaults upon the grass around us. The

contagious influence of the fine arts! After that came a trial of strength. The question was, who could lift Haji Moorad entirely off the ground? But as his saddle was very large for him (it was, probably, an old cast-off horse "palah"), it was taken off, and the ambitious aspirant to immortal fame passed his arms around the middle of the body, united his hands underneath, and endeavoured to lift the animal off his feet. Our chief muleteer was the only successful competitor. During the contest Haji had been kindly supplied with some extra handfuls of straw, and appeared in no wise concerned with what was going on about him.

Monday 16th.—We were delayed this morning until 7 o'clock by the Bairam exercises in the mosque, which we had allowed our muleteers to attend. We started off the moment they came out, leaving them to load-up and overtake us. They had, however, prepared a feast for themselves, and it is probable they washed it down with something stronger than water.

Pursuing our road through fine mountain scenery, we crossed, at 10 A.M., a stream which comes down from the mountains on the left, and, uniting its waters with those of another stream on the right, turns a flour-mill belonging to a Greek, who supplies the wants of an extensive region of country. We pushed on by this mill, and in five minutes reached the guard-house, called Chengel Bekjilik. The situation of this spot is striking in the extreme. It is a narrow hollow, formed by the meeting of two gorges, whose waters make a tongue

of land, upon which stands the guard-house, with high rocks behind it. The clay slate, serpentine rock, and, lower down, the calcareous marls, rise very high on both sides; and a few feet below the confluence of the two streams the opposite rocks advance so far towards each other as apparently to close up the valley. It is only when you go through the narrow pass, wading through the water of the dashing stream, that you see the opening, and come upon a fine, smooth, and cultivated valley on the other side, enclosed on both sides by steep hills covered with pine. The guard-house consists of a miserable hut built of mud, by the side of which grows a fine old platanus. Beams have been placed across from the tree to the top of the perpendicular rock, and green boughs have been laid overhead, making a shady bower and affording a fine resting-place, where the traveller can sip the cup of coffee which is a pretext for a present to the people who guard this once dangerous spot. The guards have here made benches, and laid their mattresses and bedding upon them; and it is not unusual to see one of them sitting in the shade and playing the native saz (guitar), which is an indispensable companion to the guardsman. In front are two tall posts, with a transverse beam, upon which long hung the head of a robber, and still longer the chain to which it was fastened, and which gave its name to the spot, for Chengel means a chain. This spot was once famous for its deeds of blood and robbery. The band would hide around, and, it being

notified by the look-out on the overhanging rocks when any valuable prey was drawing near, they would allow the unsuspecting travellers to enter the enchanted circle, and catch them as in a mouse-trap. We have ourselves met robbers close by, and some of our friends have been robbed only a short distance from here since the erection of the guard-house. But the pass has been considered quite safe for several years. The guards on duty are sent from Sivas, this spot lying within the jurisdiction of the Pasha of that place. But these poor people must lead a very stupid sort of a life. Their sole occupation consists in the cultivation of a small garden, which fills up the whole of the smooth space left by the road. As they are changed every few months, their only motive in cultivating their garden must be occupation, for they cannot hope to eat the fruit of their labour. They while away their time in making little wooden machines moved by water, and consisting of two little hammers which strike alternately upon a plank.

We enjoyed a short rest here under the trees, and started again at 11 o'clock. The way from here to Toorkhal has always seemed to us so mysterious and complicated in the direction of its windings that we resolved this time to proceed with the compass and watch in hand. We followed the course of a considerable stream, which flowed in the direction in which we were proceeding. Its broad and pebbly bed—a very small portion of which is now covered by water—shows

that it often covers a space five or six times as wide; while the large boulders it has brought down from the mountain are an evidence of the force which the stream sometimes acquires. It is quite impossible to ford it at such times; the platanus growing upon the banks, and affording shade to the cattle and sheep, bear upon their trunks marks of the great height which the torrent sometimes reaches. The left bank of the stream is too narrow for cultivation; but on the right there are broad and fruitful fields, covered with promising crops. The stream which comes from the Bekjilik is turned into a channel, and made to turn a flour-mill and water the barley-fields. This part of the valley is beautiful, but there is no village in sight; the cultivated fields and the solitary mill are the only signs of the presence of man. The farmers complain of the injury done to their crops, especially at the time of sowing, by the numerous partridges, which here revel in luxury; for the nature of the ground is such that they may feed in the fields, and upon the slightest alarm run up the steep hills close by, where a man cannot pursue them. We often started them up from the roadside; but they rarely flew up, preferring to run along the ground, which they do with great rapidity. We, however, once saw upon this road a specimen of hawking which highly interested us. We had perceived a large covey of partridges rolling themselves in the dirt in the shade of a pear-tree in the midst of a field; and when we stopped our horses, more care-

fully to watch their movements, they took the alarm and ran to a rocky hill close by, covered with scattered bushes. As we stood still, looking at them, two eagles suddenly appeared swinging in the air; the partridges saw them, and separating into two companies they ran and hid themselves in the bushes. The eagles came down with a swoop, alighted upon the ground, and began to run after the partridges around the bushes and dart at them as they tried to hide. One of the poor game seemed to hope that she might slip out of the way, and flew off with a piteous cry, making for the opposite side of the river and valley; but one of the king birds was after her in a moment, and was close upon his prey when we lost sight of both. Meanwhile a third eagle had come down upon the scene of action, and the butchery had evidently commenced and was rapidly proceeding, for no other partridge attempted to escape by flight during the fifteen minutes we remained watching the scene. It is said, that so frightened are the poor birds at the near approach of their dreaded enemy that they lie down, so that a man may take them alive. And a native sportsman assured us that he had once found a large falcon dead upon the top of a bush, having struck his talons so strongly into a branch as to be unable to disengage himself; and in the bush itself he also found upon examination several dead partridges, which were evidently untouched. He supposed that they dared not to leave the bush as long as they saw their enemy perched upon the top, and

thus died either of fright or of hunger. Eagles are very numerous in this region, and, were it not for them and the foxes, the depredations committed upon the grain-crops and the gardens by the partridges and the hares would be very great. We have often seen them after game, and once saw one of them upon Mount Taurus come down to the ground and pursue on foot a poor hare, which appeared so frightened as scarcely to possess the power to move. They build their nests in holes in the high and inaccessible parts of the rocks.

Stags are found in the higher mountains around here; they find abundant food and shelter in the forests, and come out into the isolated fields of the higher regions very early in the morning, as well as towards evening and in the night, to feed upon the young wheat. The roebuck is more daring, and has been seen upon the edges of this valley; but they generally frequent the mountain streams, where they run under the thickets and relish the frogs found in them. In winter the snow obliges them to be stationary, and they then feed upon the young shoots in some sheltered nook of the mountain. Bears are also found about here; they rarely attack men, but one of them not long since, upon the slope of Ak Dagh, a few hours north of Amasia, caught and devoured a girl of twelve years on the outskirts of a village; this fact seems well authenticated.

We crossed the stream which waters this valley, and about a couple of hundred yards beyond entered the

valley of the Iris, and began to skirt the river itself upon its right bank. The river was somewhat swollen, and red with mud. The soil is here of a rich alluvium, and from this place to Toorkhal, the right bank, upon which we ride all the way, is ten or twelve feet high; but it is gradually wearing away, and the river is evidently seeking to alter its course, as far as the narrow limits of the valley will allow it. It has already, indeed, so far progressed in this direction that the road has in some places become dangerous, though it hugs the hills; while new fields, already under cultivation, have been formed upon the left bank, which are but slightly raised above the level of the stream, and are always covered with water when the river rises in the spring with the melting of the mountain snows. There were here a considerable number of buffaloes lying or standing in the river, and well illustrating this animal's fondness for muddy water. In several instances, what appeared to be stones rising slightly above the surface of the water, were found, upon examination, to be the noses of buffaloes lying beneath the tide. These very useful animals are found all over Asia Minor, but they cannot thrive unless they can have frequent access to water. They revel in swampy ground, and we have seen them in the finest condition and largest numbers in the lower parts of the plain of Marsovan. They are larger and much more powerful than the best oxen found in the country; and they accomplish the heaviest ploughing as well as draw the heaviest burdens.

As we proceeded on our way the valley grew broader. Our road now lay through the low marshy plain, whose stagnant waters, resonant with the harmonies of the frogs, and filled with white and black storks, herons, and other waders, render the atmosphere of the place so unwholesome to its inhabitants. The plain is not extensive. The mountains are bold and high all around it, and all are calcareous except those on the north side. As the river lies low in its banks, it would seem an easy task to drain this unwholesome plain by means of trenches connecting them with the river. There is an opening in the mountains on the south where the river comes in; it communicates with the great plain of Kaz Ova, Goose Plain, which runs east and west, and on the edge of which lies the city of Tocat. The little plain of Toorkhal is celebrated for its fertility; its soil is black and rich, and the melons it produces are as highly esteemed in the surrounding region as those of Cassaba in Western Asia Minor.

The approach to Toorkhal is fine, owing to the many trees which grow in the gardens on the sides of the road, though there is not a green leaf in the village itself. The old castle crowning the bold sugar-loaf hill is the most prominent object in view. But the road could not be worse. There is an old stone causeway built through the morass; but the stones have been more or less displaced, leaving deep holes between, which endanger the horses' legs, so that the traveller is constantly in doubt whether the causeway or the

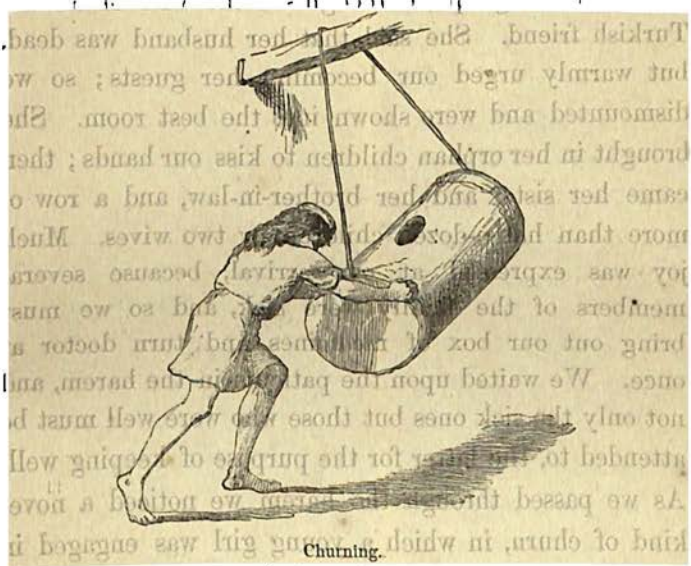
unadulterated mud on both sides be the worst place to ride over. We finally emerged on smooth ground, and encountering great flocks of cackling geese, for which the place is celebrated, we rode up to the foot of the castle hill, and, taking to the right, began at once to wade knee-deep through the mud of mingled soil and manure which fills the only street of modern Toorkhal, the direct descendant (Oh, how fallen!) of the ancient Kaziura. The village—for it contains not more than forty houses—is built around the western and southern portions of the base of castle hill, which rises in the form of an irregular cone with its steepest side towards the town, the old scolloped towers and walls above being reduced to an ugly ruin. The river passes on the western edge of the town, and its water is now of a dark red hue, on account of recent rains. Think of their drinking such stuff and excusing their laziness by declaring it is better than the water of a good and wholesome spring but ten minutes off, on the opposite side of the hill! The houses are miserable mud-brick structures in various stages of decomposition, and are all more or less adorned with storks' nests. We counted as many as eight on and around the dome of a small mosque. These birds make such a clatter with their bills at night, such an incessant music of castanets, as some one has called them, that they seriously disturb the slumbers of unaccustomed travellers.

We stopped in the street to inquire for lodgings of the Governor of the place, not caring to take up our

quarters at the dirty "cafés" which we were too well acquainted with already. As we were thus waiting on our horses a woman's voice called to us from a window, and on looking up we recognised the wife of an old Turkish friend. She said that her husband was dead, but warmly urged our becoming her guests; so we dismounted and were shown into the best room. She brought in her orphan children to kiss our hands; then came her sister and her brother-in-law, and a row of more than half-a-dozen children by two wives. Much joy was expressed at our arrival, because several members of the family were sick, and so we must bring out our box of medicines and turn doctor at once. We waited upon the patients in the harem, and not only the sick ones but those who were well must be attended to, the latter for the purpose of keeping well. As we passed through the harem we noticed a novel kind of churn, in which a young girl was engaged in making the butter of the household. It consists of the hollowed trunk of a tree, closed with boards at both ends, and with a hole at the top. It is hung by ropes to a beam in the ceiling, and shaken like a swing by holding the end with the hands.

Our host is Memish Agha, the widow's brother-in-law. He is Menziljy of Toorkhal, *i.e.* he has to furnish horses for carrying the mail and for the convenience of travellers. He receives 500 piastres, or 4*l.* 10*s.* a month from the Government, and has to furnish the horses for carrying the mail once a week to Amasia

and the return mail to Tocat. When travellers require menzil horses he has to furnish them at the rate of 4½ piastres, or 10*d.*, for every hour in distance. Thus,



Churning.

the distance between Toorkhal and Tocat being eight hours, or about 32 miles, one horse costs 36 piastres to go over that ground. But a single horse is never furnished. You must pay at the same rate for the horse of the guide who is to bring back the horses; so that the hire of a single horse to Tocat is in reality 72 piastres, besides a "bakshish" of 5 piastres to the Surujy or guide. But a surujy is not taken for every horse hired; he can take charge of four besides his own. When baggage is carried, the limit for a baggage horse is 80 okes, or 220 lbs. Our host seemed to be

satisfied with his profits; and yet the horses are very badly used. But they are all of a very hardy and enduring breed, and will bear an astonishing amount of hard work and very poor fare. He spoke of having lost several horses by overwork; but the pill did not seem to have stuck in his throat.

An observation in the evening, and another in the morning, enabled us to set the elevation of the Iris, at Toorkhal, at 1812 feet. This shows a descent of 263 feet between its level here and at Amasia. The distance passed over by the river cannot be much below 100 miles.

Tuesday, 17th.—Left Toorkhal at 5·45. Our muleteer had spent most of the hire of his horses and mules in purchasing, at Amasia, a complete set of bells for them, of various sizes and sounds. He had first adorned the animals with them on Coorban Baïram day, at Inebazar, but the brutes hardly seemed to appreciate the honour as they ought. We indeed thought we saw upon their meek faces an expression of disgust at the increase of their burden. But now was really the first occasion upon which our muleteer's pride was to be gratified. We got into file: the fellow put himself at the head, and prancing knee-deep through the mud of Toorkhal's street, a general jingle commenced, which, by the mingling of every note, half note, and tenth of a note in the whole scale, would not have failed to awaken the very dead from their graves, had there been any thereabouts. We passed by the two "cafés" of the place,

where a few heads turned round to look at us, to the intense gratification of our Kùzùlbash, and started across the swamps for the higher ground on the hills. Our direction was nearly south-east for an hour; we then reached an opening between two rocky hills of considerable elevation. The one on our right lies south of Toorkhal, and another road passes around its base on the other side. This is practicable, however, only in summer, on account of the swamps. We here had a glimpse of the Kaz Ova, and, gradually turning eastward, soon found ourselves travelling upon the sides of hills bounding that great plain on the north. The Kaz Ova begins a little north of Comnena Pontica, or about four hours to the north-east of Tocat. It sweeps down with a curve and passes before the latter place running east and west, and continues thus for a distance of ten hours, or forty miles. It is watered throughout by the Iris, with the exception of the western portion, for when that river has reached a point nearly south of Toorkhal, it turns to the north and flows among the mountains towards Amasia. Not far to the west of the elbow thus made by the Iris are extensive and deep morasses, rendered difficult of access by surrounding swamps, whose noxious vapours are extremely unwholesome wherever they are carried by the prevailing summer winds. Trenches have lately been dug, and a good deal of soil has been reclaimed and placed under cultivation, while the hitherto unapproached habitations of the wild boars have been circumscribed. But it seems impossible

quite to drain them, some portions appearing to occupy a lower level than the river. These swamps are fed by the rains and local springs, and have no outlet. They are the abode of vast numbers of wild ducks and geese, which breed and feed there among the reeds quite unmolested, unless it be by birds of prey. Hence the name given to the whole plain.

We reached Jelat Khan at 7·50. This place was originally a little hollow containing a spring for watering the flocks and herds which fed along the neighbouring slopes; but it had become noted for deeds of robbery and murder. Jelat Mustafa, the executioner of Tocat, before the business of beheading people had been dropped by the Government and come to be practised by every one on his own account, was a very respectable Turk, a neighbour of ours in that city. He undertook to build a khan here for the security of travellers and his own profit. But since the commencement of the Circassian immigration, the public lands here have been given to these exiles, and a neat village has risen in this wilderness since I last passed through three years ago. The houses are ranged in a semi-circle; in the centre is a platform shaded by a solitary tree, where the principal portion of the males lounge all day long in fair weather. They are slave-holders, and make their slaves cultivate the soil. Labour is therefore looked upon as unfit for freemen. They spend their time in looking after their weapons, firing at a mark, performing athletic exercises, and talking politics. Most

of them have good rifles, of which they are extremely careful, carrying them slung over their shoulders, wrapped in thick cloths or cases. Some of them, especially among the chiefs, are first-rate marksmen. Those who have only smooth-bores knock the edge of the barrel inwards with a stone after putting in the ball, in order to give it greater force. The end of the barrel thus becomes after a while as sharp as a knife, and they use it instead of a bayonet, a weapon which does not exist among them.

The rocks on this, the north side of the Kaz Ova, are generally shales, varying in appearance and colour, but usually strongly stratified. They bear veins of quartz, and occasionally contain masses of hard limestone. The mountains on the south side of the plain are mostly calcareous; but even there a stratum of clay slates often appears underneath. The limestone, too, forms a narrow belt about three miles in width, running east and west, but having many breaks. The shales of this region extend to the neighbourhood of Sivas, where they yield to the red sandstone which supports the tertiary basin of that plain.

We were in the saddle again at eight. Our path passed along the edge of the plain; on the right lay the smooth fields, covered with a rich carpet of green, extending over both banks of the Iris; clusters of trees mark the sites of villages, whose houses peer among them. The Yeshil Urmak flows not far from the middle of the plain. There were many black Koordish tents

on our right in the plain, and their herds were feeding upon the slopes. These Koords spend the winter in a small village of their own about two miles south of Toorkhal; they had just begun their yearly migration towards the mountains. Their Sheïkh, Yahia Bey, our old friend, was among them; when he learned that we had passed that way without calling upon him, he came to town and found fault with us for treating him with neglect; but we pleaded ignorance of his whereabouts. This tribe professes submission to the Porte, and Yahia Bey himself holds a commission of head of the police, or "gendarmerie" of this Pashalik, and receives pay for it; but to us he has repeatedly acknowledged that his "gendarmes" rob whenever they can do so with the hope of not being found out. Not a great while ago, I was travelling with several of our missionary families not far from this place, when a regular column of some thirty Koordish horsemen, four abreast, suddenly emerged from the thickets and began to advance towards us. Many had long spears in their hands, and all were well armed. Two Jewish merchants of Tocat had joined our company in the hopes of obtaining protection in case of an attack by robbers. They had made a huge pack or load of their goods, and had seated themselves upon the top, to the great annoyance of the muleteer. As soon as they saw the Koords, these fellows called out, "We are lost!" and crept behind us, stifling their groans and their "Amans" (Mercy!) as best they could in order to avoid attention. The Governor of Tocat had given

us a zabtieh, or policeman, for our protection, but he, too, skulked and hid behind us. We, however, recognised an uncle of Yahia Bey as the leader of the troop, and seeing it was "all right," proceeded unconcerned. The recognition had been mutual, and the Koords immediately began, in token of friendship, to display their skill in horsemanship, running in circles, pursuing one another, throwing their spears and catching them before they reached the ground; and Yahia Bey's own servant, after outdoing all the rest in these exercises, ran full speed towards us, suddenly stopped his horse, as suddenly leaped to his feet and made a graceful "temena." We separated after a pleasant talk of five minutes with the old man. The poor Jews, who but a little while before had turned pale as a sheet, were now in ecstasies: "Oh, how wise we were," said they, "to join your party; had we been alone they would not have left our shirts upon our bodies." As for the zabtieh, he came forward as soon as he discovered there was no danger, went off a good distance ahead, and when he thought no one could see him he bunglingly attempted to do what he had seen the Koords perform so gracefully just before.

Our road now descended to the level of the plain, still keeping, however, upon the edge of the lower ground. At 10, passed a mound, apparently artificial, lying on the end of some low hills which run out southward from the mountain. The natives say there is a tradition purporting that it was erected by some

conqueror; others say that a Sultan, in an expedition against Persia, caused the erection of the mound upon the south side of the river, nearly opposite, by his soldiers throwing each a stone into the same heap; and that the mound by which we were now passing was made in a similar manner by the survivors, their leader selecting an already prominent hillock in order to cover the losses they had suffered. Farther on, we saw for the first time the great enemy of the locust, which has of late years made his appearance in Asia Minor simultaneously with the devastating flights of locusts with which some portions of the country have lately been visited. This bird is of the size and shape of the common blackbird (*Merula*) of the country, but its body is of a light pink, while the wings and tail are black. It is called "merle rouge" by the European inhabitants of the country. We subsequently sought in vain for these birds, and even offered rewards to the little boys who would bring us their eggs; but to no purpose. They go in flocks, and their habits seem to resemble those of the starling, of which there are several species in this country. There appears to be no doubt that this bird is the great enemy of the locust, for we had been assured, from different quarters, that the havoc they made among those destructive insects is truly astonishing. The Government have recognised the fact by strictly forbidding their being killed; and the natives generally attribute to their agency the timely disappearance of the great swarms of locusts

which last year threatened to devour everything in the western part of the country. It is also said that the bird never occurs where there are no locusts; but we looked in vain for the insects where we saw the birds, and the natives assure us they have not made their appearance in this part of the country.

At about one hour from Tocat we stopped in the shade of some trees near the river, and sent on Carabed to announce our approach, having found no opportunity of writing to communicate our plans since we left Smyrna. We found here some villagers from Emir Said, situated on the edge of the mountains, about three hours from Tocat, who told us there are now many stags above their village. They visit the salt springs in the night, and are waylaid and killed by the villagers. The clouds now looked threatening, a heavy thunder-shower seemed to approach, and we hastened to go on. Our road first lay on the edge of the vineyards, and then between the walls which surround them. The town soon burst upon our view about a mile south of the left bank of the river, lying behind the dense mass of trees which fill the gardens and orchards. It occupies a coye, shaped somewhat like an amphitheatre, whose opening is on the north. The bold castle hill, with its ruinous walls and towers, hides a portion of it on the west; the semi-circle of mountains sweeps thence to a lofty hill frowning upon the town on the east, excepting a narrow gorge which opens on the south-east side. Mosques, minarets, khans, can be distinguished in the centre or lowest part

of the town, and these are of stone. But the great mass of buildings present an earthy colour, being built of timber and mud-bricks dried in the sun and plastered over with mud on the outside. A strange sight, indeed, to see a city of mud enclosed by mountains of marble!

We were approaching the old marble bridge, built in the twelfth century by an Abassidian Prince, when we saw some of our Tocat friends running breathless to meet us. The nimblest of foot, and first to make their appearance, were some of the Protestant boys; then came the preacher, the deacon of the church, and others of the brethren, out of breath with running, and seizing our hands to press and kiss them. We were soon surrounded by most of the little flock of faithful men, and chatting with them, asking of their welfare and that of their families and neighbours, we went over the bridge, through the avenue of walnut trees, passed the two flour-mills by the ruins of the old Palace of the Khans, with stone lions guarding at the gate, through the Meidan or public square, then along the main street, turning the sharp corner to the right up the "Ardala," and thus to the very gate and house from which we had started three years before on our long journey to the United States. Here all the women and children were collected to welcome us. We were pressed by the crowd, each one wanting a shake of the hand; and such greetings, such blessings poured upon our heads for not forgetting them, but coming back once more to

labour a little while among them, was surely enough to make us forget the fatigues of the journey and to render us willing to bear greater toils. And here we were again, among our own people, where we had already toiled for some years to serve the Divine Master, and had prayed and praised, suffered and rejoiced. We could surely most thankfully bless Him for His unspeakable mercies!

CHAPTER VI.

Incidents of seven years' missionary labour — Small beginning at Tocat — Entry into the town — Dere Bey — The Mission House — Garden — First public services — Prejudices of the female sex — Prayer-meetings for females — Favourable results — School for theological instruction — Labours of the students — Discussion with the Armenian bishop — Violent opposition — Feudal system — The Lesghies — Means of defence — Anecdote — Henry Martyn — his grave — Monument to his memory — Death of Henrico.

I NOW propose to pause for a while in the account I have undertaken to give of our journey to Tocat and back to Smyrna through the central portions of Asia Minor, and give the reader a brief narrative of the principal incidents of seven years' missionary labour in this comparatively isolated portion of the interior of the Peninsula. I shall also endeavour to initiate him into a more intimate acquaintance with Oriental manners and character, as found in a portion of the country where European innovations have as yet succeeded in making but slight inroads. In proceeding, however, with the statement of my missionary experience in this place, I am forced to confess that I shall have to rely in great measure upon memory, every document that might have aided me having perished in the flames which devoured the Mission premises in 1859. My narrative will, however, thereby gain in

brevity, and I shall be preserved from the temptation of saying too much upon a topic which necessarily interests me more than it can any of my readers.

I had already spent fourteen years in missionary labours in other parts of Turkey, when I was directed to proceed to Tocat, for the purpose of establishing an institution for educating young men with a view to the ministry of the Gospel. During that time I had enjoyed unusual opportunities for studying the general field, by making several tours in different portions of Asia Minor, European Turkey, and Northern Syria, and had particularly enjoyed the privilege of commencing those labours in Adrianople, and more particularly in Aleppo and at Aintab, which have subsequently become so fruitful of results. The last ten years had been spent mostly at the capital, in connexion with the Mission's Seminary at Bebek on the Bosphorus. A small beginning had already been made at Tocat; a few men had renounced the errors of the Armenian Church, and had in consequence been compelled by violence to vacate their shops and houses. The native helper, who had been the chief instrument in enlightening these people, was enticed into a private house, and severely wounded in the head by beating with a club. Mr. Metz, already spoken of in connexion with the German colony at Amasia, had accidentally become the owner of a large ruinous building, a sort of old palace, erected more than a hundred years before by a Dere Bey, an almost independent governor, as his place of residence,

Mr. Metz, hearing the destitute condition of the men who were persecuted for their religious convictions, sent word to them to occupy the old house, and Mr. Krug had invited me with my family, when we passed through Amasia on our way here, to make it our residence, as we should doubtless find the inhabitants unwilling to let any of their houses for our accommodation.

It was in 1854. We approached the city on the left bank of the river; the few enlightened men who had been hoping and praying for our speedy and safe arrival, had come out about three miles to meet us, and, as we rode together toward the town, they sang the hymns they had lately learned, and which were their comfort in their trials. Several children were riding before or behind their fathers on the same horse. My wife, with our one-year-old babe (the same Master Willie who was now with me on this journey), rode in a tahtaravan, which we had been obliged to adopt at Marsovan, finding him too heavy to carry in the arms. Our company fell into a sort of file when we entered the streets of the town. We found that the news of our arrival had stirred up the whole population; and as Europeans, or Franks as all such are called, are a rare sight, and a preacher of the hated Protestant heresy still more so, there was a general turn out along the whole line of our path to see us go by. Men, women, and children crowded at the doors, the balconies, and roofs, and in some places even lined both sides of the street. We, however, saw anything but welcome in the expression of

their countenances. Meanwhile the baby had awaked from his nap, and discovering that there were houses and people about, made an effort to get a sight of them. His mother opened the little window in front and put him there; he held on with both hands, and was soon laughing and crowing with delight. The first part of our procession only elicited frowns from the spectators, but when the tahtaravan appeared with the laughing babe in the window, they had to give way; they called out to each other: "See, they have a baby! God bless him!" The contagion spread from the child to the people, and the women and children especially were pointing towards him and laughing with delight. Some of them have since assured us that the child then stole their hearts.

And thus we entered upon our missionary labours. The old house we went into occupied a fine position on the hill side, whence the whole town appeared as a panorama beneath and around us; but it was a great crumbling ruin. Its original builder, the Dere Bey already alluded to, was only nominally subject to the Sultan, and exercised uncontrolled authority over the whole region. He built this house by compelling people to work gratis. There were some magnificent pieces of timber in the building; it is related that he would order a beam of a certain size and thickness, and if, when brought, it was found in the least degree short, he would order it back to the very spot where it had been cut, however great the distance or arduous

the road. He was a most unmerciful tyrant, and the narrow stone prison was yet standing in the cellar in which his victims were confined. His cruelty was sometimes refined by irony; for when a man, whom he had condemned to die, fell at his feet and implored him to spare his life, he would facetiously say to him; "Now, I beg you, just please me this once, and go and be beheaded; next time it will be as you please." The monster was not such in heart alone, but in body as well; for he was dwarfish, deformed, a hump-back, and altogether extremely ugly; but cunning, cruel, and vindictive. He finally fell by his own weapons. The emissaries of the Sultan succeeded in enticing him out of his stronghold, bow-stringed him, and sent his head to their master.

It seemed truly an act of Divine justice that this house should become the centre of philanthropic and evangelical labours. The first thing we did was thoroughly to repair the premises, and better fit them for the objects we had in view. A hall in the upper story was converted into a convenient chapel, capable of seating 150 persons. The remaining rooms on the same floor were occupied by ourselves, while the lower story afforded a large room for a school of children, another for older scholars, and apartments both for the latter and their teacher. A wing of the building was occupied by the missionary physician and his family, who soon after joined us from Marsovan. The building stood upon the higher portion of the ground, and there

was a garden below extending some distance down the hill. In process of time this garden, from a wilderness of trees, bushes, and irregular patches of vegetables, came to be laid out with some degree of taste. I had heretofore known nothing whatever of agriculture and gardening, but with the help of books and observation, the ground soon came to present an altered appearance. Pleasant walks were made, bordered by bushes of red, yellow, and white roses of different kinds. Some of the fruit trees, for which Tocat and Amasia are justly celebrated, were planted in convenient places, and vegetables were introduced which had been heretofore unknown. We succeeded in growing potatoes to perfection, but it was several years before the people learned to like them. We obtained fine crops of red currants and strawberries; we had green peas, unseen here before, from the first of May to the middle of December. Tomatoes had only been eaten green; we taught the people to allow them to ripen, and they were indeed of a superior quality. As for fruit, it was impossible for us to teach the people anything new; we have known a vineyard, belonging to a Turk, which contained thirty-seven different species of grapes, and he knew the name of each species. Another had in his orchard seventeen different species of pears. Their quinces, cherries, vishnas, and apples, are abundant, of great variety, and some of them extremely fine; but they have not the Muskat-apple of Amasia, altogether the queen of apples. The black mulberry is pro-

duced in great perfection. The various species of white mulberry are being planted more and more every year, and it was Mr. Krug's opinion that the place was more favourable for it than Amasia. It is gradually taking the place of the yellow berry wherever watering is practicable; for the cultivation of the latter has been greatly discouraged by the continued fall in the market price.

The natives possess much practical knowledge of husbandry, and know and practise several modes of grafting with success. But when told that some trees and shrubs could be propagated by means of cuttings, they would not believe it until they had seen it succeed.

We had reached Tocat on a Friday afternoon. The next Sunday we held our first public services, which have never been interrupted since. We met in a private room; there were about twenty persons present, several strangers having been attracted by curiosity. We immediately perceived that these people had not been used to attend religious worship for the purpose of receiving instruction. They sat down any where and any way, moved about when they pleased, stepped out and came in again, and made remarks to one another loud enough for all to hear. The women especially seemed unused to the proprieties of the place. There was a constant succession of noises from playing children, scolding parents, nursing mothers, and other incongruities, some of which seemed to us quite ludicrous, but which they evidently took as matters of course; still

there was marked attention and interest. We thought that if the elder ones could be kept quiet, the children would ere long follow their example; and so I requested the parents not to be disturbed, as I intended to speak loud enough to be heard, in spite of any noise the children might make; and I had the gratification, in the course of a very few weeks, of preaching to as still a congregation as I have anywhere seen.

We had already been long enough in the country to know that the female sex is the most difficult to reach, and that they are so tenacious of their prejudices and superstitions, as greatly to hinder the progress of evangelical truth, even when the head of the household has heartily received it. But the relations of the sexes are such, that the missionary is almost powerless to exert any influence upon the women of the place where he resides. They must have their own missionary, of their own sex, and who should engage in this work if it be not the missionary's wife? Many plead family cares for an excuse, and others complain of the uncleanly habits of some of the natives, the poor especially, among whom our labours must always begin. But all this must be laid aside, for the Gospel can never be justly said to have laid its foundations in a community until the mothers and the sisters have largely partaken of its sanctifying and enlightening influence. Our four years' residence in Constantinople had brought us so little in contact with the Armenian females there, that my wife had not acquired their language sufficiently

to be able to offer a prayer in it. She was, therefore, very much startled when I gave public notice, on the very first sabbath after our arrival, that she would hold a meeting for prayer and instruction with such females as would like to attend upon the following Thursday. She was appalled by the announcement, but made the attempt, and, with a little preliminary assistance on my part, succeeded. This was the first of a series of meetings for females, every Thursday afternoon, which continued with little interruption during the seven years of our residence. They were first held at our lodgings, but as people's prejudices wore off, they were transferred to other places, and went from house to house, wherever the people were willing to receive them. It indeed became a pioneer movement, the entering wedge into many a household. There are, in Tocat, many large houses, with central court and surrounding rooms, whose original owners were wealthy; but their descendants having been reduced in their circumstances, let the rooms, each one generally to a separate family of artizans or labourers. The landlords of most of these houses are Turks. The owner keeps a room for the use of himself and his family, and lets the others to Armenians or Greeks. The meetings were often held in a room of one of these houses. Two or three experienced sisters of the Church would accompany the missionary's wife, and aid her in the exercises. During the half-hour, or even longer period, that the watchless audience were collecting, new acquaintances were made and family

matters discussed. The Turkish women often desired to be present, and owing to the large Armenian population, many of them understand Armenian as well as they do Turkish. Twenty or thirty females was the number usually present; and as the place of meeting was constantly changed, many were attracted for the first time by curiosity. Occasionally, however, the crowd was such as not only to fill every part of the room, divan, and floor, but even to stand in the door and the windows, and parts of the court adjoining; they sometimes even sat in a row upon the flat roof, close by, hoping thence to catch some passing word. The behaviour of some of the novices was occasionally really trying, especially during prayer. They would talk to each other about the prayer then offered, generally in commendation of it, or express their surprise, or seem not to have a conception of what was going on. Yet it cannot be doubted that much and lasting good was done, and that impressions were made which can never be wholly obliterated.

These and similar labours appeared very soon to produce favourable results. Those who had already received some useful impressions, and some others with them, appeared to come under the influence of religious principle, and to show evidence of a true change of heart. After careful and protracted examination, twelve persons were allowed to make a public profession of their faith in evangelical doctrine, and were organized by covenant into a Church. Four of these were young men who

had spent some time under the instruction of one of our missionaries, and now became the nucleus of our Theological School; four men besides, and four women, were natives and residents of Tocat; but two of the latter had already been admitted to Church membership, in connection with our Female Seminary at the capital. Twelve is the apostolic number, but it was purely the result of accident in this case, and we soon had occasion to add others.

The School for Theological Instruction, which was the particular object of our residence at Tocat, was commenced in the beginning of 1855. A few students had already been collected in Marsovan, and now came on to Tocat. Though the direct object in view in the establishment of the institution was the training of young men for the Christian ministry, yet the state of education made it advisable to receive all promising youths, among whom would be selected, at a later period, such as had proved by their intellectual powers and their moral and religious character, that they had a true call for so important an office. A good native teacher was obtained for the purpose of giving instruction in the native languages, and the elementary branches, and the school was soon in full operation. An elementary or primary school was organized at the same time for younger children, who, unlike the others, were admitted only as day scholars. But the system of having young men of ambiguous character and habits in the same school with those of hopeful piety, though

the purposes and aims of the institution could be appreciated and truly met only by the latter, was found after a time not to work well. There were, moreover, young church members enough in connection with the native churches in the interior to furnish a sufficient number of pupils; so that the institution was soon made more select in the character of its pupils.

As it was proposed to train the young men for active ministerial labours, they were advised to engage actively in doing good during their leisure hours, and their vacations were so arranged as to enable them to visit and labour in the surrounding region. They thus went not only to the villages of the two neighbouring plains, the Kaz Ova and the Art Ova, but even to Sivas, Divrik, and Arabkir, on the south, and to Niksar, Amasia, Charshamba, Marsovan, and Zile on the north and west. During term time, our most interesting exercise was held in my study every Sunday evening, our principal church members and the members of our families, with all the students being present. They sat cross-legged in two rows upon the floor, and related whatever interesting conversation they had held during the week on the subject of the great salvation with persons as yet ignorant of it. These narratives were interspersed with suggestions, advice, and consultations respecting the best mode of prosecuting the work in its application to the cases in hand. After this we sat at the harmonium, an instrument whose delightful tones so often cheered us, and with its help we all sang until

our throats gave out. These were useful and generally joyful occasions indeed, and they have left a very pleasant impression upon our memories.

We should not do justice to our beloved students were we not to speak more particularly of their labours. The young men were indeed indefatigable. They employed much of their leisure in going from house to house, and from shop to shop wherever they could obtain admittance, and spoke alike to all, Christians, Jews, and Muslems. Their discussions generally displayed both calmness and skill, and they had so thorough a command of the texts which bore upon the questions at issue, that their arguments seemed unanswerable. Scarcely had we reached Tocat, when we were publicly cursed and anathematized by the clergy in all the churches, Armenian, Papal, and Greek. People were forbidden to hold any communication with us, and even to salute us. But such anathemas failed to answer the purpose intended, and only excited the curiosity of the public. We never failed to have a larger congregation on Sunday morning whenever an anathema had been hurled at us at sunrise of the same day in the churches. The priests after a while discovered their mistake, and let us alone; and then both our students and ourselves went after them and the people, and they could not well get away from a discussion upon our doctrinal or practical differences. The people in the town at first believed that we were mistaken, and that a little discussion would convince

or convict us of error. Our teacher and several students were therefore invited to dispute with champions selected on the other side, and large crowds of people collected to witness the result; but the effect was so unfavourable to those who had provoked these discussions, that the practice was soon discontinued and even forbidden by the priests. In private, too, the members of the old church were so often foiled, that they avoided all religious discussion, and sought to turn off the conversation to other topics. The priests, especially, came to have such a dread of our young men, that when any gentleman of the black gown happened to be sitting in a shop and discovered one of them approaching, he would make off in the opposite direction. The students were grieved by these tactics, and many were the plans they devised in order to entrap their former antagonists into a discussion. One of them, a youth of fine Christian character and scholarship, blind of one eye, and now the much loved and successful pastor of an Evangelical church at Arabkir, his native place, asked permission one day to make a call upon the Armenian Bishop, who, he said, was a townsman of his, and knew his widowed mother; he wished to have a discussion with him. I expressed the opinion that he would not succeed, but allowed him to go. He went, and was admitted into the presence of the "holy father." They spoke of his mother: the Bishop expressed an interest in his welfare, and the following conversation then occurred.

Bishop.—And what are you doing here, my child? I hope you have nothing to do with those heretics, the Porods. (Protestan, Prot, Porod, the latter word meaning Leprous, a slight change of sound by means of which an opprobrious epithet has been fastened upon Evangelical Christians in Turkey.)

Student.—Indeed, Holy Father, I have met with them, and they have laboured hard to shake my faith in the doctrines of the Church.

Bishop.—Just like them. You must not allow yourself to be affected by their sophistry, my son.

Student.—I can answer pretty well most of their arguments. But there is one to which I know not what to say, and I have come on purpose to-day to ask your advice about it.

Bishop.—Pray what is it? I will set it all right.

Student.—It is about the intercession of the Virgin and the Saints. They say Christ alone is our intercessor; and they quote a passage which says, "There is one God, and one Mediator between God and men, the man Christ Jesus." What can we say to that?

Bishop.—But there is no such passage.

Student.—I believe it is in the 1st of Timothy, the 2nd chapter, and 5th verse.

Bishop.—In their Bible, but not in ours.

Student.—I really want to know how it is in our Bible, in the copy kept in the church, for instance.

The Bishop thereupon ordered a Deacon to bring the great Bible in ancient Armenian from the church

near by. He laid it before him, put on his spectacles, had to be helped by our student before he could find the place, and keeping his finger upon it, read and re-read it, and seemed for a time quite lost in thought. He then closed the book, laid it on one side, and turning the conversation to another topic, never alluded to the subject again. The young man soon after came away, and greatly amused his companions by an account of his little plot, and his success in sending a ray of light into that benighted mind, even in spite of itself.

It may well be supposed that, in the political condition of this part of the country, so far removed from the capital as to hold but little relation to it besides the paying of taxes, we could not long pursue our labours without some amount of violent opposition. This, however, occurred to a much less degree than we had reason to fear. False charges were once or twice brought before the authorities against our people; there were also some cases of violence and beating by the Turks, to which all Rayas are more or less liable. There were occasional threats of burning our house, and friendly warnings were received to the same effect. The Armenians were jealous of us for possessing such convenient premises, and acquiring them at so low a price; and the Turks could not bear the idea that Christian prayers should now be offered upon a spot where the "namaz" was once uttered by the faithful, though they acknowledged that the building

had during that period been the abode of outrageous wickedness. A Muslem fanatic would occasionally call and request permission to say his prayers in the room we now used as a chapel, where the devotions of the Turks used particularly to be performed. We always cheerfully acceded to their wishes, showed them that we had no images, and assured them that we believed with them that "God is present everywhere, and sees all things," and therefore turned our faces in prayer, not like them, toward Mecca, but to any part of the heavens where He specially abides and manifests His glory. They always assented and seemed pleased with this statement. They occasionally came into the chapel during our Sunday services, apparently to satisfy themselves upon these points. Another circumstance contributed to secure the good-will of the bigoted Turks. There was in the house a very handsome parlour, over the door of which was a writing stating that it had been built more than a hundred years before. The ceiling was a masterpiece in its way of wood carving and paint. And on the highest portion of the walls, next to the ceiling, ran a large handsomely written inscription in Arabic, containing the ninety-nine names of God, in gilt letters, upon a black ground. A neighbour of ours, a certain old Bey of considerable wealth and standing, at the same time invested with the office of priest of the adjoining mosque, came in one morning and stated that at the time the inscription was set upon the parlour walls, faithful Mus-

lems had expostulated with the owner of the house, on the ground that scenes must necessarily occur in such a room, which would not befit so holy a writing, and added that now some thought the inscription ought not to remain in a house occupied by Christians. I thanked him for his suggestion, assured him that nothing now occurred in that parlour upon which we should be ashamed to invoke the name of Jehovah; but stated at the same time our own belief that such an inscription was specially appropriate to a place for public worship. As for myself, I did not know Arabic, and the inscription therefore was without meaning to me, which would not be the case were it in English, or even in Armenian. I did not therefore know what could be done with it, unless he would accept it, and have it set up in the mosque in which he officiated. If the worshippers in that mosque, therefore, would accept it, I should gladly present it, and hope it might prove useful and appropriate. The old gentleman's eyes sparkled with joy, the unhoped-for gift was accepted as a matter of course, and still adorns the walls of that mosque. Thus was the fanatical opposition of many a Muslem disarmed and changed to friendliness.

The few cases of injustice to our people which we had occasion to bring before the authorities gave us much trouble, and failed of successful adjustment. Papers, orders, and strong documents of every description were obtained from the capital, but uniformly

failed to make an impression. Personally we were unmolested, and our people rarely. But when the contrary took place, unexpected difficulties always arose. I tried to ascertain the cause, and I soon discovered the influence of bribes, yet it seemed not fully to account for everything. I finally learned that there were a few men of influence, wealth, and power in the place, to whom the authorities never said no; the rest of the population had attached themselves in one way or another to one of these influential people, and looked to them for protection whenever they got into any difficulty. The boon was paid for by occasional services or presents. One was a distant relative, another sent a sheep or some dishes of "yaghoort" (curdled milk) once a year; and a third frequently offered his donkey for the wife or the children to ride, or repaired the furs gratis. The great man often managed to get into debt with these people, or he needed occasional services which he repaid by coming to their help when they had a lawsuit, or got into trouble with influential people. It was a feudal system, in fact; and it had arisen from the decay of all justice and right in the Government courts. There was nothing to do but to conform to this state of things. So I decided to adopt an entirely different set of tactics, and it was not long before I had occasion to put their efficacy to the test. A lad had thrown stones at our servant, and when reprimanded had drawn out a large knife and tried to stab him. I found

upon inquiry that the boy belonged to a tribe of Lesghies from Daghestan, settled here for fifty years as the "Sultan's guests," having been driven from their homes by the Russians. A complaint was sent, therefore, not to the Governor, nor the Judge, but to the chief of the Lesghies, an old man, who was the last of the independent khans of that country. The accompanying message was that "it would be a shame to complain to the authorities respecting any of his people, and I desired to maintain friendship with him." He immediately sent back a kindly reply, and the culprit and his father soon followed; the latter fell at my feet, and expressed his readiness to kill the boy if I so ordered. I of course declined the offer, but told him he must punish him with his own hand if he did not wish to see him some day beheaded as a murderer. He at once stepped out, stripped the boy, tied his feet to a pole which he had held by two men, and struck furiously upon his bare soles with a switch. The lad screamed lustily, and I had to interfere for his relief. When set at liberty, he jumped up, and leaving his shoes behind him, unmindful of his sore feet, dashed off down the hill with the fleetness of a frightened hare. I have since then had occasion to repeat the experiment, and have never found it to fail.

As for our personal security, we found it necessary to maintain friendly relations with the most influential people in the town, by rendering them such little offices of kindness as came within our reach. A call

upon them at the time of the principal yearly festivals, with a present of a shilling or two divided among the servants, a few flower or vegetable seeds sent us from home and not to be found here—these and the like trifles went farther than firmans, vizirial letters, and the whole tribe of embassadorial documents. The latter were repeatedly sent by our over-anxious diplomatic friends at the capital; but we never presented them, for the only effect they could produce would be, in ordinary cases, to give the impression that we were afraid, and thus encourage evil doers. It is generally believed in the interior that such documents can always be had for money, and by no means indicate the purposes and intentions of the authorities at the capital. I always felt that if the worst came to the worst, I should have to defend with my own hands our lives and those of my family. In order, however, to remove if possible the probability of such a necessity, I kept good weapons and often showed that I knew how to use them. The natives were awed by the mysterious power of repeating fire-arms. But what impressed their imagination most strongly was a kind of pop-gun, as it may be called, a light plaything but three feet long, which could be instantly charged with a cap containing fulminating powder and a ball, on the Flobert principle, but possessed of sufficient power to kill a chicken at 50 yards. The little noise it made, and the rapidity with which it was loaded, seemed to them quite appalling. It cannot be doubted that our

lives were more than once saved by the fame of these weapons. Once indeed, in the spring of 1856, I passed with a party through a forest where a band of robbers were lying in wait, as we subsequently ascertained. They would have attacked us; but one of their own number stopped them by saying that was the Tocat Frank, whose gun fired twenty times to one loading, never missed fire, and always hit. The revolving rifle referred to was not with us at all. But two of these fellows were subsequently caught, and inquired of their captors whether the report were correct, and they had the impudence to tell them that their only mistake was about the number of the shots, for, said they, that gun fires thirty times to one loading.

In looking over the last paragraph, it occurs to me that it may perhaps appear a strange thing to some good Christian people, who have all their lives enjoyed the protecting care of a powerful and enlightened Government, that a missionary of the Gospel of peace and love should carry murderous weapons, and think of looking to them for the protection of his life against the violence of lawless men. I commenced my missionary career quite a quaker on the subject of self-defence. But when I found myself travelling upon a road infested by murderers and highway robbers, I began to think that there was another side to the question. God has authorized human governors and kings to take away life, if need be, for the protection of the innocent. The Turkish Govern-

ment in particular would put murderers to death if they could catch them; if, therefore, the inoffensive traveller should have the misfortune to kill one of these evil men, he would only execute thereby both the human and the Divine decree that has gone out against them, prevent him from adding another to the list of the crimes for which he is to answer, and save an innocent life at the same time. There is, moreover, an additional view of the case which I had not thought of when theorizing at school upon the subject. A man may be willing to die rather than prematurely send a sinner to the tribunal of God; but a man is scarcely ever alone, he must allow an innocent wife and children and his other companions to be butchered; and thus the only choice lies between the death of the innocent or of the wicked. I freely confess that these things look very differently now from what they did at school; still I am sincerely grateful, I trust, that the painful necessity was never laid on me of inflicting injury on any of my fellow-creatures, however worthy they may have been to receive it. I have repeatedly been beset and even surrounded by highway robbers, but have not yet had occasion to take a weapon in my hand, and trust I never shall. Being well armed, with coolness and self-possession, is doubtless an ample protection in ordinary cases. Robbers are generally great cowards. A pair of holsters, carrying a little teapot and provisions, has doubtless afforded me as good protection as if they had held the pistols they were supposed to contain.

In the year 1847, when stopping at Beyrout on my return from Aleppo and Aintab, I informed a brother missionary, Mr. J——, who was about to follow the same route and take my place, that there were many robbers on the road, and advised him to carry some weapon of defence, at least for show. He refused to do so on the ground that it was against his principles, and that there would be deceit in carrying a weapon unless he meant to use it if the occasion required. I then gave a gun to Nishan, an Armenian helper who was to accompany Mr. J——, and recommended to him and his companion to keep his eye upon the missionary and allow no harm to befall him through their neglect. They started on their journey and were passing through a mountain region lying inland from Latakia. Mr. J—— was fond of putting his white horse to a trot, and, leaving the rest of the party behind, proceeding alone until a doubt arose in his mind about the right road, when he would stop and wait for the rest to come up. He had thus gone forward and out of sight one morning; the Armenian young men were riding quietly side by side and chatting, when they were suddenly startled by a shot fired some distance ahead of them. Nishan immediately thought of Mr. J——, struck his spurs into his horse's sides, and started at full speed to look for him. He saw him after a while, standing on his feet by his horse, while an Arab was searching his person; the man's gun lay empty on the ground. It seems that he had called on Mr. J—— to stop,

and on his refusal had fired off his gun in order to frighten him; this had produced the desired effect, Mr. J—— had stopped his horse and dismounted, and the robber was proceeding to rifle his pockets. Nishan's gun was not loaded, but he put on a bold face, galloped to the scene, and taking aim at the robber with his harmless weapon, called out to him the only Arabic word he knew, "Roo'h!" (Go!). And the fellow saw nothing better to do than to pick up his own empty gun, and depart as fast as his legs could carry him. I have not heard whether Mr. J—— still adheres to his non-resistance principles.

I have unawares been somewhat led away from the regular course of my narrative; but before returning to it I must allude to a topic which cannot fail to interest every friend of missionary enterprises. It is well known that the accomplished and self-denying Henry Martyn was on his way from Persia to England, when he was overtaken by the plague and died at Tocat in the triumph of Christian faith. His life and labours have so deeply interested the Christian world, that an account of his tomb and last resting-place on earth cannot fail to gratify the reader.

I must not, however, describe the hallowed spot, without first recalling the circumstances of his death, which, though little is known of them, are extremely interesting and affecting. The last entry in his journal was written somewhere between Erzeroum and Tocat, and is as follows:—"October 6. No horses being to be

had, I had an unexpected repose. I sat in the orchard and thought, with sweet comfort and peace, of my God, in solitude my company, my friend, and comforter. Oh! when shall time give place to eternity! When shall appear that new heaven, and new earth, wherein dwelleth righteousness! There, there shall in no wise enter in anything that defileth—none of that wickedness which has made men worse than wild beasts—none of those corruptions which add still more to the miseries of mortality, shall be seen or heard of any more." And all that is known of his death is summed up by the writer of his memoir in the following brief paragraph: "At Tocat, on the 16th of October, 1812, either falling a sacrifice to the plague, or sinking under that disorder which, when he penned his last words, had so greatly reduced him, he surrendered his soul in the hands of his Redeemer."

We first visited Tocat in 1844, and one of the objects to which our earliest attention was directed after our arrival, was the grave of Henry Martyn. The Armenian burying-ground, where he was laid, is situated just outside of the town, and hard by the wretched gipsy quarter, which forms its eastern extremity. It is a most barren and desolate spot, overhung by lofty cliffs of clay slate. Its only verdure, besides the rank weeds that spring up between the thickly set graves, consists of two scraggy wild pear-trees, nearly dead from lack of moisture.

The late lamented missionaries, Smith and Dwight,

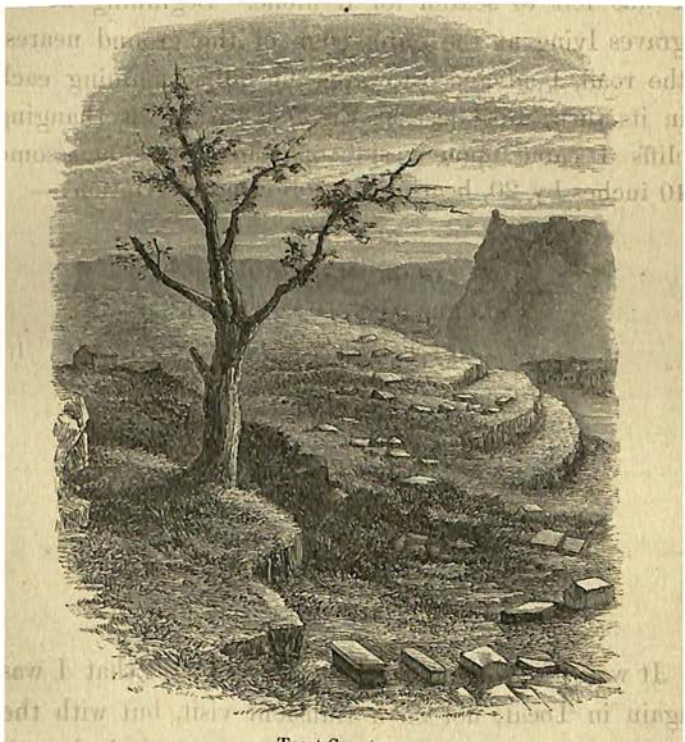
had found, in 1830, that the grave was known to many persons in Tocat. Not so after an interval of fourteen years, when I sought to identify the spot. The sexton of the church near by could give no information, and I was left to search for it alone. Beginning at the graves lying at the outer edge of the ground nearest the road, I advanced towards the hill, examining each in its turn, until just at the foot of the overhanging cliffs I came upon a slab of coarse limestone, some 40 inches by 20, bearing the following inscription:—

REV. VIR.
GUG.* MARTINO.
SACER. AC. MISS. ANGLO.
QUEM. IN. PATR. REDI.
DOMINUS.
HIC. BERISÆ. AD. SB. VOC.
PIUM. D. FIDEL. Q. SER.
A.D. MDCCCXII.
HUNC. LAP. CONSAC.
C. J. R.
A.D. MDCCCXIII.

It was just ten years after this first visit that I was again in Tocat, not on a transient visit, but with the purpose of making that city my permanent abode. A little party of us soon repaired to the hallowed spot. Guided by my recollections and a drawing made at my previous visit, we were soon at the place; but in the

* Mr. Rich, British Resident at Bagdad, who had laid this monumental slab, was evidently ignorant of Martyn's christian name.

last few years it had undergone a remarkable change. Instead of the slab of stone with its inscription, which we expected to see, we only found a smooth surface of pebbly and sandy soil, overgrown with weeds, without



Tocat Cemetery.

yestige of stone or mound to indicate the presence of a grave; but the identical surroundings were there, too well remembered to be mistaken. Could it be that, as happens in these lawless regions, the stone had been removed by some ruthless hand, and incorporated in

the wall of a neighbouring building? We could not accept that unpleasant conclusion, and calling the sexton, we directed him to dig where we pointed. It was at a depth of two feet from the surface that the stone came into view; the soil and rubbish accumulated upon the grave were then removed, and we hoped the place would hereafter need little attention. But, to our surprise, we found it again, the ensuing spring, covered to the same depth as before. The soil was washed upon it by the rains from the whole mountain side, and we found that were a wall built for its protection, the gipsy boys who made this their playing-ground would soon have it down. The sketch on p. 169 will give an idea of the original position of the grave.

Some time after this, a correspondence took place with friends in London which resulted in a grant being made by the late Hon. East India Company's Board of Directors, for the purpose of erecting a more suitable monument to the memory of Henry Martyn, to be placed with his remains in the Mission Burying-ground. The monument was cut out of native marble, and made by native workmen at Tocat. The remains were removed under the inspection of the missionary physician, and though it was difficult positively to identify them, there can be no doubt that what was found once formed a portion of the earthly tenement of the devoted and lamented missionary. There were no remains of a coffin; Orientals never use them, and he was doubtless laid in immediate contact with the soil, literally, "dust

to dust." The monument under which we laid these remains was the first grave in our little cemetery, and well might it be said that it became sacred ground. The obelisk has four faces, on each of which the name, encircled with a wreath, is cut severally in English, Armenian, Persian, and Turkish. The four sides of the base contain the following inscription in the same languages:—

Chaplain of the Hon. East India Company,
Born at Truro, England, February 18, 1781,
Died at Tocat, October 16, 1812.

He laboured for many years in the East, striving to
Benefit mankind both in this world and that to come.
He translated the Holy Scriptures into Hindostanee and Persian,
And preached the God and Saviour of whom they testify.
He will long be remembered in the East, where he was known as
a Man of God.

The grave now lies in a spot every way adapted to foster the holy memories which it recalls. It stands upon a broad and high terrace, overlooking the whole city for whose salvation we cannot doubt that he offered some of the last petitions "of the righteous man, which avail much." It is a solitude, immediately surrounded by the thick foliage of fruit trees, among which tall walnuts are conspicuous. We ourselves planted by its side the only weeping willows which exist in the whole region. The place is visited by many who read the concise inscription and further inquire into the good man's history. It has always been a favourite place of resort of our students and native Christians, and they

have many a time sat under its shade and expounded to wondering strangers the very doctrines to propagate which that model of a missionary had sacrificed his life.

Henry Martyn's Tomb.

One of the first graves dug by the side of the world-renowned missionary's, was that of our eldest boy, a child of five-and-a-half years, Henry, or as he was always called, Henrico. He was a child of much promise, and his removal left that painful void in the household which is always produced under such circum-

stances. But we had higher reasons for loving him. He seemed to be a child of God, and his Christian activity among the students and all our friends and acquaintances was such, that he was generally called the little missionary. Serious subjects seemed to wear a joyful aspect to him, and he was at the same time most earnest in expostulating with all who, as he thought, indulged in anything wrong. His knowledge of the Armenian language was such as to give him remarkable eloquence and power on such occasions. Many were the expressions of sorrowful sympathy given us after his death by people of all classes, Turks as well as Christians. The students especially were extremely fond of him, and were never weary of recalling how he used to take them into a private room and asking them to pray with him, and specifying particular subjects of prayer.

The circumstances of his death made a deep impression upon our hearts. His disease was the severest form of dysentery, with strong typhoid symptoms, and as no reliable physician could be had, we made up our minds from the first that we must part with the child. Yet it took eleven days and nights to break down the little tenement. He suffered intensely, but manifested great patience, frequently repeating his favourite prayer, "Make everybody good." When his end was approaching the students requested to be allowed once more to see him, and he greeted the few he recognised with a smile. Monday evening, October 6, he was

rapidly sinking. A thin partition wall alone separated the head of his bed from the chapel, where our people were gathered at the same hour for the monthly concert of prayer for the conversion of the world. The singing was purposely omitted, and as we sat silently or knelt around his little couch, we could distinguish the very words of the closing prayer offered in the chapel, in which he was specially remembered. The prayer was drawing to a close, and he was fast sinking. Suddenly he raised himself, looked upward, and said: "It is the harmonium, hear it!" He was very fond of listening to the music of the instrument, and had learned to play some favourite hymns upon it. But no human fingers were touching the keys at that sad moment, the music of heaven was doubtless wafted to his ear, and he took it for earthly sounds. His mother asked him "Where?" He slowly raised his trembling hand, pointed upward with his finger, and said, "There!" fell gently back, and was gone. Home; yes, to an eternal and blessed home. By a strange coincidence, the prayers in the chapel had at the very same instant come to a close, and we distinctly heard, "Amen."

CHAPTER VII.

Progress of the Theological School — Temporary closing of the institution — Its re-organization — The Mission House burnt down — Estimation of loss and damage — Causes and origin of the fire — Its immediate effects on the Mission — Gleam of sunlight — Sympathy with our losses — Renewed labours — Introduction of vaccination.

OUR institution was now in the height of its prosperity. Seventeen young men, all, as was hoped, truly regenerate persons and members of evangelical churches connected with our mission, were now pursuing a course of study with a view to become preachers of the word of God and pastors of churches. Instruction was imparted through the medium of the modern Armenian; the Turkish language was regularly taught with the Arabic character by a Turkish teacher of respectable attainments. No pupil was received under sixteen years of age, and he was required to pass an examination in such branches as were taught in inferior schools. They were first taken in hand by the native teacher, who had himself enjoyed the best advantages afforded by our Mission, and were subsequently organized into an advanced class under my own instruction for the higher branches. In the absence of text books in the native

languages we had to resort to lectures, which the students wrote out, and were examined upon from day to day. These lectures were to have been ultimately printed to serve as text books for other classes and the public. They comprised a course both of secular and theological instruction. As for exegesis, it was on account of its great importance extended over the whole course. It may here be remarked that our experience greatly favours the use of the student's mother tongue as the medium of instruction. We had already tried the system of teaching by means of English text books, and I was convinced that much time is wasted by the student in translation, and that he never fully understands what he is taught in that manner; whereas, when instructed in his own familiar tongue, his mind is wholly engrossed by the ideas to which it is directed, so that his understanding of the subject is far clearer, and his memory more retentive. There are other modes of teaching English, if desirable, which are more satisfactory as to the proficiency of the student in them, and against which the objection mentioned above does not lie.

But these labours and the hopes derived from them were doomed to be arrested for a time. The treasury of our Society, being in embarrassment from the want of funds, it was resolved to relieve it by the temporary closing of the institution, which aimed to supply the whole interior of Asia Minor with the preaching of the word of God. Our vacation had just commenced, and

the students had gone in various directions to labour, according to their ability. They were not recalled. Some of them went elsewhere to study; others finished their preparation by their private efforts. Several are now settled as pastors of churches, and we rejoice occasionally to hear of their prosperity and usefulness.

About two years elapsed before any steps were taken to re-organize the Theological School. The institution was then re-opened, though few appeared to enjoy again its advantages. Nearly all the old students were hopelessly scattered. We had to begin our work over again. I, myself, was appointed to another station, and the charge of the Theological School at Tocat was committed to two young men, lately arrived from America, who had yet but a partial knowledge of the language, its literature, and the character and religion of the people.

There appears to be of late years an inclination on the part of many Christian philanthropists to regard education with a disfavour which it does not deserve. I now, however, wish to confine my remarks to that branch of education whose object is the preparation of young men for the work of preaching the Gospel. I assume two things: first, that evangelical doctrines are to be spread in a land mostly, I had almost said nearly exclusively, by native agency; and secondly, that the success of that agency depends in great measure, with the blessing of God, upon its fitness for its work. I believe, therefore, that the most experienced men—those best acquainted with the character, habits, religion,

and literature of the people among whom these native preachers are to labour—ought to be devoted to their training. It is certainly not saying too much to assert that this department is altogether the most difficult and the most important of all that can be attempted by a Mission. Is it not a great mistake, then, to commit its heavy responsibilities to mere novices, who have yet everything to learn themselves, and thus leave the institution for a number of years in the charge of natives whose education is not commensurate with the task? It may be mentioned as an illustration of the low estimate now put upon this department of education, that a young missionary was induced to take such a charge upon him, in spite of his statement that he had never taught in his life, and another that he had attempted to teach, but had failed. It is probable that the real difficulty is to be found in the erroneous impression which is unfortunately gaining ground, that a very little knowledge will do better for a native than a better education, which accounts for the opposition of many in Europe and America, to a collegiate or university course of study, and seeks to check the wonderful thirst for knowledge which has of late years taken possession of the native mind.

The school at Tocat was re-opened, but under different direction. As for ourselves, we were to have gone to Marsovan; but Providence decided the matter otherwise. The missionaries who were labouring in the interior of the country, and who were now enjoying

the aid of the young men who had been trained at Tocat, united in so strong a protest against my abandoning my former post, that I consented to remain for the winter, taking charge of the pulpit, a theological class, and general labours.

We now come to the recital of an event which has very deeply affected our missionary plans and labours, and ultimately exerted a powerful influence upon our personal destinies and the condition of affairs in the place of our toil. I shall give an account of it, though it is painful to recall, because it well illustrates the varying phases of the life we had chosen in such a land. We refer to the burning of the Mission premises by the hand of an incendiary, which finally disbanded the school, drove away our associates, and left us to prosecute our work alone, until, worn out by ill health and excessive labour, we were compelled to ask for a furlough and to leave the country for a time. It is difficult, if not impossible, to make a statement of this event which shall avoid allusions of a trying nature; but we shall do our utmost to give it in the simplest manner, solely with the view of enabling the reader to realize something of a missionary's trials, as he may have already done of his consolations and joys.

We had, from our first arrival, been warned by friends and threatened by evil-disposed persons that fanatics would attempt to fire our premises. The warnings came from people of all classes of the community, among whom we possessed many friends, who, from a variety

of motives, would regret our departure. I have already alluded to the reasons for these apprehensions, the envy of the Christians, and their hope, by scattering us, to arrest the progress of our doctrines, and the anger of the Muslems that a house should have become the property of Giaours, which had once belonged to a true believer. There may have been a few fanatics among the Turks who thought that our religious rites really desecrated a place where Muslem prayer had once been offered; but I believe they were few, for large numbers had visited the premises and had witnessed the simplicity and the spirituality of our rites. Their envy at the good fortune of Christians is, however, a well-known fact. They have repeatedly succeeded in burning down a handsome house erected by a Christian before he had time to move into it, because they thought it too good for a Giaour. They also believe Muslems alone have a right to have the outer walls of their houses plastered white, and that a coating of mud is good enough for a Christian. The outside of the house of the most influential and wealthy Armenian in the place, originally white, is always kept daubed by them with mud, which they throw upon it as they pass by.

Our Turkish friends, however, thought we had nothing whatever to fear from their people, but only from our religious enemies among the Christians; and the sequel proved the correctness of their surmises. We, indeed, never allowed ourselves to be disturbed by apprehensions; though it would have been the height of

folly to have refused to listen to these warnings, we should have been justly held responsible for the consequences; and we used the precaution of having a door-keeper, posted in a little room near the outer gate, whose duty it was to answer the knock at the door, inquire into the business of strangers, and see that they went back after attending to their proper affairs.

Our new associates arrived in November, and the school was re-organized in January. About this time also the door-keeper was dismissed for reasons of economy. The natives outside soon discovered the fact, and instead of requesting at the gate to be allowed to visit the premises, or inquiring for any one they desired to see, they came and went whenever and wherever they pleased, and repeatedly inspected the building down to the cellars, and made their exit without the inmates taking notice of them.

The Mission premises have already been described with sufficient minuteness to enable the reader to understand the events now to be related. The building rested upon three terraces, the main portion covering the second or middle terrace. There were first of all some extensive cellars, forming the lowest part of the building, and containing our firewood; all the water used for the garden passed through this place, and here reached the light in an open stone trough. Over the magazines or cellars were the school-rooms and students' dormitories and kitchen, and above that, in the highest story of the building, our own apartments and the

chapel. The upper terrace supported my study, and some out-houses and stables, and the lower the apartments of our associates, with cellars underneath.

Sunday evening, March 6.—We stood at the window of our dining-room in the highest part of the house, whence we had a complete and fine view of the city, and looked at a chimney on fire a quarter of a mile off, in the lower part of the town. The night was dark and misty; sparks rose in the air, the flames burst out for a moment, forms could be seen moving on the roof; but all soon vanished in darkness! The conversation turned to the sad havoc caused by conflagration; but it was remarked that it was almost impossible here for a house to burn down completely. The walls were made of mud bricks, with very little timber in them, and between all the floors, as well as under the tiles, is a mass of earth several inches thick, so that the burning of a few timbers, or cutting them away with axes, brings down the building, and smothers the flames. I had taken a severe cold that day, which was characterized by a sort of lumbago—an intense pain in the back, which took away the power to stand erect. But Monday came, I gave the usual theological lecture, and laid me down in an easy chair to wait for an improvement in my symptoms. One of my young colleagues came in, and we had a long conversation upon the risk we were incurring in leaving the gate without a responsible door-keeper, all who chose going in and out and visiting unhindered all parts of the premises. He,

however, felt assured that no native would dare to set fire to the house of a Frank, or do him the least harm.

That afternoon was spent upon the sofa, wrapt in a foxskin-coat. My sufferings being too severe to allow reading or study, the children were called in and watched while they built little houses with the books taken from the shelves. They went to supper, and a cup of tea was sent in to the invalid father. After playing a while again with the books, they put them all back in their places, their mother took them by the hand, brought them to say "Good night," and led them toward the bed-room. It was a quarter to six o'clock, and for half an hour immediately preceding, as it would seem, a man had been at work in the cellar directly underneath, making all things ready for the impending catastrophe. He had collected dry shavings which were kept in a stone enclosure for lighting the stoves, had made a lofty pile of them in the cellar corner, and deliberately lighting a match, set fire to them, and stealthily escaped. The Armenian teacher's room was directly over head, and he was at that moment seated there with his aged mother. He thought he perceived a smell of smoke, and looked about the room to see whence it arose. The stove was cold and he hesitated what to do, when the little watch-dog, his favourite "Dash," came scratching furiously at the door. The teacher opened it, and struck with the dumb creature's appearance, went out and followed the way he led. The dog ran down the stairs and straight into the cellar,

and there the teacher saw, to his astonishment, a great pile of shavings on fire, the flames rapidly rising higher and higher toward the wooden ceiling. At the same instant our colleagues caught sight of the flames from one of the windows of the wing where they were sitting, and hastened to the rescue. Every one knows how difficult it is, in circumstances of danger and excitement, to preserve such a coolness and self-possession as will enable an intelligent man to employ, without delay, the most effectual means for averting an impending danger. It is probable that had these three energetic persons thought of taking each a stout stick from the pile close by, and with it scattered the burning chips, they would have then found it an easy task to put them out by isolating them, trampling or throwing water upon them; but the excitement and anxiety of the moment, as Providence would have it, prevented the occurrence or adoption of such a suggestion. They went back to fetch pails of water from the fountain in the court. The teacher instinctively perceived that the fire was the work of an incendiary, and fearing lest the man should lie hid near by, he ventured to take but a few steps toward the flames. These continued to rise with such rapidity, that, despite a few pailsful of water thrown upon them, they almost immediately reached the ceiling, and then, blown by a powerful draught from the open door and windows, they spread with rapidity through the whole lower portion of the house. It was only then that those who had first discovered

the devouring element spread the alarm of "Fire!" and hastily retreated to save all they were able from the flames.

During this time the numerous occupants of the two storeys overhead had been quite unconscious of the volcano that had thus suddenly burst beneath their feet. The students were at their tasks in the school-room; and still higher in the building the children, after bidding "Good night," were led by their mother into the bedroom. A window of this room had been left open, and, perceiving a smell of smoke, she looked out and saw the flames bursting forth from beneath. By this time we also heard the cry of "Fire!" The neighbours had perceived the flames, and were already filling the yard before we had heard the alarm. Rising from my couch, I hastened below, and having ascertained that nothing could be done but to tear down the building and smother the flames, immediately returned upstairs, fired two shots as a signal to the firemen, who are required by law immediately to repair with their axes to the place of danger, took our youngest child in my arms, while his mother led the elder by the hand, and hastened to conduct them to the shelter of a friendly Turk's house on the opposite side of the street. As we went down the stairs, we could hear the sad moanings of my poor hound as she lay beside her pups. She refused to leave them, and her charred remains were found the next day mingled with theirs. In the excitement of the moment I had forgotten all bodily pain,

and so confident did I feel of my ability to return and save our effects, that we would not stop now to take away anything, but hastened to place the little ones out of the reach of the mob which was momentarily collecting, and already filling the yard and the adjoining street. Unfortunately, this effort was all I could accomplish; and when my family had reached a place of safety, I found myself unable even to stand straight. All I could do was to crawl to the upper story of the house in which we had taken refuge, and thence from an open window witness the consummation of the work of destruction. Meanwhile, the scene at the burning house was one of unutterable confusion. The carpenters of the town, who act as firemen, and are for this purpose exempted from some of the taxes, arrived early, warned by my signal. But the fanatical Turks, now that the house was actually on fire, had no idea of allowing it to be saved. A crowd surrounded the building and choked up the avenues, plundering all they could lay their hands upon. They beat the carpenters who had begun to tear down the building, and forced them to desist. The Governor himself ordered them away, and forbade their interference. The President of the City Council called several of our Protestants, and told them to keep out of sight or they would suffer for it. No one could be seen from my point of observation to whom instructions could be given how to act in the emergency; but as the house was 3½ hours burning, owing to the great

quantity of earth used in the building, it would have been easy to save much of the property had the effort been properly made.

The students were for a while in considerable jeopardy. The fire was raging under their feet, and the smoke rapidly filled the rooms whence they were endeavouring to save their effects. One of their number, since become pastor of the church at Todat, had succeeded in collecting his books and clothing and tying them hastily in two bundles, when it occurred to him that he was very selfish in looking only after his own property, and doing nothing for his comrades, who might, that very moment, be in great danger; he therefore left his bundles in his room and hastened to their assistance; but when he returned to take his own property, he found it beyond his reach, the flames had made such progress that he could not enter the room. Scarcely any one went upstairs into our part of the premises. Nearly every one appeared beside himself. The study, with all its valuable contents, books and manuscripts, stood for a whole hour unscathed by the flames, which were raging in other parts of the building; but no one attempted to take out a single article. Everything in it could, doubtless, have been saved. Our people feared the Turks, who surrounded the house, and mostly kept out of the way. There is an old custom of throwing into the flames the owner of a burning house, in order to punish him for allowing it to get on fire, and putting the whole town in

jeopardy. Several Turkish friends came to me and strongly urged me not to show myself, lest the Muslems should carry out the threat they had been heard to utter. I assured them that I feared none of their threats, but greatly regretted that I had not the physical strength to do anything but stand still and look on, and that, too, only in a stooping posture. The horses were with difficulty taken out of the stable and let loose in the adjoining field. The cows lowed until stifled by the smoke. My colleagues were fortunately far enough from the fire to enable them, with the help of friends, to save everything they had; for their wing was really a distinct house, with only one corner touching the corner of the main building. But from our part of the premises nothing was saved but what we wore at the time. And thus the flames did their work unimpeded; wall after wall came down, and when all our premises had been levelled with the ground, then and only then the Turks went to work and arrested the further progress of the flames, by tearing down every communication with other buildings. The evening was calm. The violent south wind which had prevailed for more than a week, had died away that very afternoon. The smoke of the conflagration rose in a perpendicular column, and the glare of the burning pile illumined the whole valley,—the castle, the hills, and the town. The leaves from the books of the library were carried up to a great height, and there meeting a slight current from

the westward, floated in an easterly direction, and were found on the high hills three miles from town. A gentle fall of snow came down that very night, and spread its winding-sheet upon the ruins, hushing the vast turmoil into silence and sleep.

And now let us reckon up the losses incurred through this, to our feeble minds, most mysterious dispensation of Providence. The premises were gone which, besides containing a schoolroom and chapel, had sheltered two missionary families and seventeen young men with their native teacher. One of these missionary families had saved nothing but the clothes they wore when they left the house, with the exception of a few dishes and plates taken out of the kitchen. Most of the students also had lost their all. As for ourselves, what we valued the most was in the study, and could have been saved. There were about 2000 volumes, whose value is great in a land where books scarcely exist; manuscript lectures upon various subjects in the course of our theological instruction; and here were also manuscript commentaries on several portions of Scripture, and a manuscript translation of a German commentary of the whole Bible, the first part of which was tied up, and ready to be sent to the capital for printing; not to speak of personal papers, notes of travels, sketches, drawings, &c. Many charred sheets lay all about the town, and we took up several of them and easily read from them. The voice of our harmonium had been hushed for ever; some of its keys had passed

through the ordeal and told their tale. And how can we speak of the many little mementoes of former years and distant friends, of childhood, early life and riper years, preserved and cherished as more precious than all human treasures; daguerreotypes and portraits of loved ones, living and departed; letters and other dumb eloquent reminders that we, though isolated near the centre of this peninsula, were yet loved, and remembered, and cared for by precious ones in more favoured regions. But now all these had vanished. It seemed to us for several days as though a fearful deluge had just passed over us, breaking up the connexion between the past and the present; or as if we had died and had remained dead long enough to obliterate every vestige of our former existence upon earth, and had now come back to the land of the living, to begin life anew and live it over again.

Before proceeding to relate the effect of this event upon our labours, it will be useful, for the completeness of our narrative, more fully to explain the causes which brought it about, as they came to light at a subsequent period. On the occurrence of the fire there were various surmises as to its origin. The whole town, comprising the people of the different communities, was sure that the fire was the work of an incendiary. The Turks uniformly declared that none of their people had done it, though many of them did not conceal the fact that they were not sorry for it. For many days after the event many of them collected

wherever they could have a fair view of the ruins; some went up to the damaged gate, and, giving it a kick, exclaimed, "Served you right!" Others declared that, should we rebuild the house ten stories high, and of stone, they would tear it or burn it down. Various stories were circulated among them to explain how it happened. One of these ran thus:—The Saturday before the fire the Frank gentlemen visited the tomb of a saint at the edge of the town (of whose very existence we were ignorant), and put all sorts of questions to a dervish who was standing there. In reply the holy man said, among other things, that the aged tree which shaded the spot was so sacred that, should a man but touch it with his finger, he would drop dead at once; thereupon the Frank, as he sat in his saddle, took out his pistol and fired a ball into the tree; and the dervish said, "Beware of next Monday." Another story had it that, on Monday morning, three holy men (Turks of course) went into our gate and asked for the Frank gentleman; he went down to the foot of the staircase, and they told him he had no right to the house, and must leave it at once. He refused to do so, whereupon they said to him, "You are a good man, and we therefore spare your life and that of your family; but before another sun shall shine, the house and all it contains will be no more." A few days afterwards we met one of the principal and most intelligent Turkish gentlemen in the city, and related to him the circumstance that a man had been seen in the cellar of

our house, moving about with a light, a few moments before the fire broke out. He replied: "I know what it was. A black man was murdered there when the Pasha occupied that house. His spirit has haunted the place ever since, and it is he who set your house on fire because you had disturbed him." He seemed quite serious in making this statement, and has frequently repeated it since. And it may here be mentioned, that when I was about to erect a chapel on the same site, at the time of this visit, a very warm Turkish friend of ours begged me, "in confidence," not to build on the site of the stable, for that, said he, was the place where the black man was murdered, and his spirit may again give you trouble. The Turks generally, however, accused the native Christians of the deed; for, said they, they cannot reply to the arguments of the Protestants, and have taken their revenge by burning their dwelling. There is no doubt that such an act was in the heart of a few bigots, and they would have done it could they have been sure of escaping discovery; but the risk seemed too great for any one to undertake it; and the real author of this wicked deed eluded our grasp by his remarkable self-possession and cunning, although subsequent discoveries proved that from the first we were upon the right track.

About two years after this, one of the most wealthy and influential men in the city, a Catholic Armenian, fell dangerously ill. His eldest son was a worthless scamp, who, soon after our arrival at Tocat, had, in a

drunken fit, attempted to cause the death of the only European in the place besides ourselves, an Italian physician. I felt it my duty, therefore, in view of our own personal safety hereafter, to aid this gentleman, according to my ability, in obtaining redress for the wrong he had suffered. The matter ended in a lawsuit in the Austrian Chancery in Constantinople, in which the father since confessed that he had spent some 1500*l.* in bribes to save his son from the disgrace of paying a fine, which would not have amounted to one-fifth of that sum. He acknowledged, moreover, that had our advice been followed, matters would have been arranged in a manner far more satisfactory to all concerned. Yet he considered me the real cause of so large an outlay of money, for he claimed that had I stood aloof, or had I espoused his cause, the doctor would have found every ear closed to his complaint. He, therefore, from that time appears to have determined to revenge himself upon us, the first opportunity he could find. This is mostly a matter of conjecture, indeed, but some of the man's subsequent expressions give it a strong probability. The prodigal son, however, went from bad to worse. He began to rob his own father, and to spend the spoil in houses of ill fame. Not content with neglecting his lately-wedded beautiful young wife, he brought a worthless woman by night into his father's house. The father himself discovered the guilty pair, and, in his rage, he drove his unworthy son from the paternal roof, gave him his

curse, disinherited him, and, oppressed with grief, fell into a mortal sickness. His conduct towards us had, for some time past, been anything but friendly, or even courteous; and though many of his friends requested me to visit him, and administer medicine, I declined doing so until he himself sent such a request. I found him in a dangerous condition, and did all for him that lay in my power, visiting him every day. Our skilful missionary physician at Sivas was sent for, and did all he could, but he declared from the first that the man's condition was hopeless. He died in April, 1861; and a few hours before his death he confessed to those around him, to his family, his physician, and his bishop, that he had hired a man whom he named, and who had, from the first, excited our suspicions, to set fire to the Mission premises; he added that he now regretted the deed, considering the great kindness and assiduous attention he had received from us during his last illness; and he repeatedly enjoined it upon every member of his household, as his last wish and desire, that they should express to me his sincere and heartfelt gratitude for my efforts to save his life. Here, then, was the explanation of the events related above. The chief man of the Catholic Armenians, head of their community, chief trustee of their Church, one of the wealthiest and most influential men in town, so illustrious an individual as to obtain from the Porte the rare privilege of being amenable only to the mixed tribunal at the capital, a man whose energy and intelli-

gence had raised him from the lowest grades of society to a high and envied position, and whose reputation was thoroughly established for rapacity, deceit, vindictiveness, and cruel oppression of the poor,—instigated by revenge towards those who had shielded the innocent and sought the punishment of the wicked son who subsequently brought his grey hairs with sorrow to the grave, and, moreover, deeming anything right which was done to heretics and the promoters of heresy,—had been allowed by a wise though mysterious Providence to wreak his vengeance by laying in ashes "our pleasant habitations," and scattering all the pupils and most of the missionaries to the "four winds of heaven." And this dying confession is further confirmed by the written testimony of one of our former students, who declared having seen the individual named as the instrument of this crime, walking about in the magazine with a light, a moment before the fire broke out.

But let us now look at the immediate effects of these trying events upon our missionary work. We shall probably find in the continuation of our story much that will explain the secrets of Divine Providence. Our converts were poor, and they had no room for us in their houses. The first night, however, was spent in one of them; four of us slept on the floor of the same room, with a family of seven members. We had, some months before, hired the empty space under a Turkish house on the hill side, which had been used as a shelter

for cattle, and, by erecting mud walls around it, had converted it into a school-room for children. Our colleagues and ourselves now made this room our abode, dividing it off into one sitting and dining-room, and two bedrooms, by means of sheets hung from the ceiling. Here we all lived for a while, and here I lay until I recovered from my illness. But the prospect before us seemed dismal indeed. The morning after the fire our associates had decided to leave the place as soon as possible. It was expected that we should do the same, as a matter of course. Our plans had been matured to go to Marsovan in the spring; and now, how could we stay here without even a change of clothing, for which we must wait a month at the shortest. But it did not so appear to us. Should we now go away, our enemies would triumph indeed. They would have discovered a sure way to get rid of missionaries, and we should encourage them to fire their houses everywhere else in the interior. We must show a bold front. We must prove to our foes that we do not need comfortable houses to remain among them, but we can live anywhere, and endure privation and suffering for their good and the Gospel. I moreover believed that God, having thus afflicted us, would not now fail to give us a corresponding blessing if we profited by our trials. I therefore fully determined to abide by the storm-driven ship, even though the other officers took to the long boat; we would remain on board with the now downcast crew, and I believed we should succeed

with the Divine blessing, in bringing her into smoother waters.

It was not long before the clouds began to break, and a little gleam of sunlight to shine upon us. We soon learned that the very night of the fire an event had taken place which would probably be worth all the losses and personal sufferings we had incurred. A deacon of the Armenian Church gained his living by teaching a small school. His duty in church was to read the Scripture for the day in the ancient dialect; and this led him to study the Word of God in the modern. The consequence was a change of views, and then the loss of patronage, and poverty. The illiterate wife was angry with her husband for his evangelical opinions, cursed and swore at him, and whenever he visited us she followed him, calling after him that he was a heretic and a deceiver; she had once behaved herself so boisterously upon our premises as to compel us to have her removed by a policeman. She was most bitter against us, whom she regarded as the cause of her husband's aberrations and heresy, and of the consequent poverty of herself and children. Such was her state of mind at the time of the fire; for her husband's patience, forbearance, and gentle expostulations, only irritated her the more. On that evening she heard a rush of people in the street, and the cry of "Yangùn!" (fire). Some said, "It is the house of the English," while others added, "Let it burn!" She hastened to the top of the house, where, and on adjoining roofs, many neighbours

were collected. She knew it was our house that was burning. But instead of rejoicing at our misfortune she began to pull her hair, and beat her breast, and exclaim, "Woe is me! would I had never seen this day!" Her neighbours expostulated with her, and said she hated us so, she ought to rejoice. "No!" she replied, "they are good people! Woe is me that I have lived to see this day!" The woman seemed changed from that hour; she became an assiduous attendant on the means of grace and instruction, and has ever since proved herself one of our truest and most devoted friends.

As soon as I was able to walk I began to go out and show by my cheerful countenance that we were not overcome by our trials. For several days the groups of women I met in the streets would stop and gaze at me with apparent surprise, pointing and whispering together; yet there was evident exultation for a time. The Armenian Bishop, who had never condescended to return my calls, got upon his horse the very next morning and rode out to look at the ruins. House owners combined to ask so high a rent as would have compelled us to leave the place. In some cases the year's rent demanded was equal to the total value of the house. But we finally succeeded in hiring a house from a friendly Turk.

Nor must I omit to mention the sympathy and Christian kindness which was immediately aroused in many quarters on the news of our misfortune. Friends in Constantinople and Smyrna, and other parts of

Turkey, and especially in America, and even a congregation of reclaimed heathen among the Zulus of South Africa, hastened to come to our help, and we soon had all we could need to enable us to continue at our post and go on with our labours. The first assistance came from our missionary brother, the Rev. B. Parsons, stationed at Sivas, whose generosity and sympathy were truly unbounded and beyond praise. The wealthiest Armenian gentleman in Tocat, Haji Boghos Agha Arslanian, whose father had been our bitterest opponent to the hour of his death, invited us to make his beautiful house our abode until we could hire a dwelling for ourselves; he would take no denial, and kept us as his guests for a whole month. And not content with this, as soon as we removed to our hired house, he, with Oriental generosity, sent us a present of a cow and provisions to begin house-keeping again, and presented our little boy a two-months-old colt of pure Arab blood, which has grown up in the house, and is still the pet of the family; and this gentleman's subsequent conduct has always been marked by the warmest friendship.

At the special request of our people I attempted, though feeble, to conduct the first public services since the trials we had passed through. They came together at the usual hour, and sat upon the floor of that part of the school-room which we had partitioned off as a sitting-room. No strangers were there, for, at that dark hour, all but true men and women kept aloof, watching the turn our affairs would assume; but our own people

were all present, men, women, and children, squatting down in the native style, serious, sad, and intent upon the words spoken to them in this hour of trial. I began by saying that Providence had furnished us with a text for the occasion! For the morning after the fire our teacher had visited the smoking ruins with several of the students, and going where his room had once stood, he had discovered the charred remains of some volumes of his library, and had taken up some of the unbroken sheets from under the coating of snow that had fallen in the night. They were leaves from his large Armenian Bible, and in order to see whether he could decipher the printing, he read at random and aloud. It was the sixteenth verse of the thirty-fourth chapter of Ezekiel, and he read it as follows: "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment." He looked around to the young men, and they expressed their surprise at the adaptedness of the words to their circumstances. The teacher then said, "Let us see whether there be anything for us in the New Testament;" and, opening the leaves at random as they lay charred upon the ground, he read Matthew, seventh chapter, and seventh verse: "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." These two passages naturally led our reflections to the great truth that all human events were

under the complete control of an almighty and gracious God, who directs and overrules all things for the furtherance and ultimate triumph of His kingdom; and that so far from being discouraged by what had occurred to us, we should be encouraged by the evidences of God's presence among us, and feel assured that the result would be far better than if these trials had not come upon us. We should thank Him for burning our house and dispersing our school, and, according to His invitation, ask Him for greater favours. Our good deacon said after the services, "I had not dared to look our missionary in the face, lest I should burst into tears; but now I feel almost like going and taking his hands, and congratulating him on the event of the fire, and the utter destruction of all he had in the world."

And so we entered anew upon our labours. One of our associates immediately left us; and the other went as soon as the condition of his family allowed. Though the Mission ground at Tocat still belonged to our society, it was resolved to yield to the wishes of the missionaries at Kharpoot, and commence a theological school in that place. The fire had evidently produced a discouragement in our missionary circle respecting Tocat, from which they have never recovered. Had the place been wholly abandoned as proposed, we should have eventually lost the fruit of years of labour and much expenditure. And now that Tocat has been finally abandoned since our withdrawal two years after the fire, it requires no prophetic ken to foretell the consequences.

But to return. We resumed our own labours under great difficulties. We had no books; for six months after the fire the only English Bible in the house had been lent us; and the Bible was long the only book that could assist me in the preparation of my sermons; for neither Commentary nor even a Concordance was at hand. Our native teacher, who assisted in the preaching, soon left us to engage in similar labours in the capital, and the increase of work and responsibility told hard upon my shattered health. Those were dark days indeed, and our only comfort was in our precious little flock. The preaching of the Word of God, both privately and in public, seemed to obtain a richer blessing than ever before. The people appeared to seek to show us their appreciation of the affection we bore them, which led us to cling to them when all else forsook them. We acquired more friends than ever among all classes of the people. My practice of medicine, to which I had heretofore resorted only when we had no missionary physician, became so extensive that it threatened to interfere with more important duties. I now had free access also to the wealthy. This became a means both of influence and of security, for they naturally desired to be on good terms with a man to whom they might at any moment need to resort.

It was about this time, too, that I introduced vaccination. It was indeed known to a few, but the high price demanded by the only so-called doctor

who practised it, prevented any but the wealthy from availing themselves of so great a boon. We sent for vaccine matter for our babe, and when we found it had taken, neighbours and friends were notified of the day on which any child that might be brought would be vaccinated gratis. About twenty mothers brought their little ones, and the most healthy-looking of the latter were selected to furnish the vaccine matter for a new batch the ensuing week. The practice was kept up once a week for about three months, twenty children or more being vaccinated each time. It was truly a most interesting work; many were the pitiful stories told us by some of these mothers of suffering and death by the fearful malady. It appears every few years and commits great ravages, especially among young children. The wife of a Greek priest brought her child against the wishes and without the knowledge of her husband, for he had told her it was wrong to oppose the Divine decrees. On one occasion, while we were thus engaged, a knock was heard at the door. Happening to be nearest to it, I opened it and found a Turkish woman there, with a fine child in her arms, who inquired after some one who was not in the house; we then had the following conversation together:—

Missionary. Has your child been grafted? (Vaccination is called grafting both in Turkish and in Armenian, which is very convenient among rural people, for it at once explains the process and its objects to those who are not acquainted with it.)

Turkish Woman. Grafted for what?

M. For the small-pox. (The word "small-pox" is "flowers" in Armenian Turkish, which is an additional analogy.)

T. W. Is there such a thing as *grafting* for *flowers*?

M. There certainly is, and I can do it. Here are twenty children whom I am grafting gratis, and I have grafted hundreds before. Come, sit down, and save your child!

T. W. Oh! Chelebу, for the love of God graft this little one. I have already lost eight by *flowers*, and can't bear the thought that this one too is sure to go in the same way.

And so she took her place in the row, and her heart was soon filled with joy; as she gazed at the *graft* upon her babe.

I instructed several persons both in Tocat and other places respecting the simple mode of operation, and furnished them with vaccine matter. I had good reports from some of them, and one took such an interest in the matter that he went through several Kùzùlbash villages and vaccinated the children there.

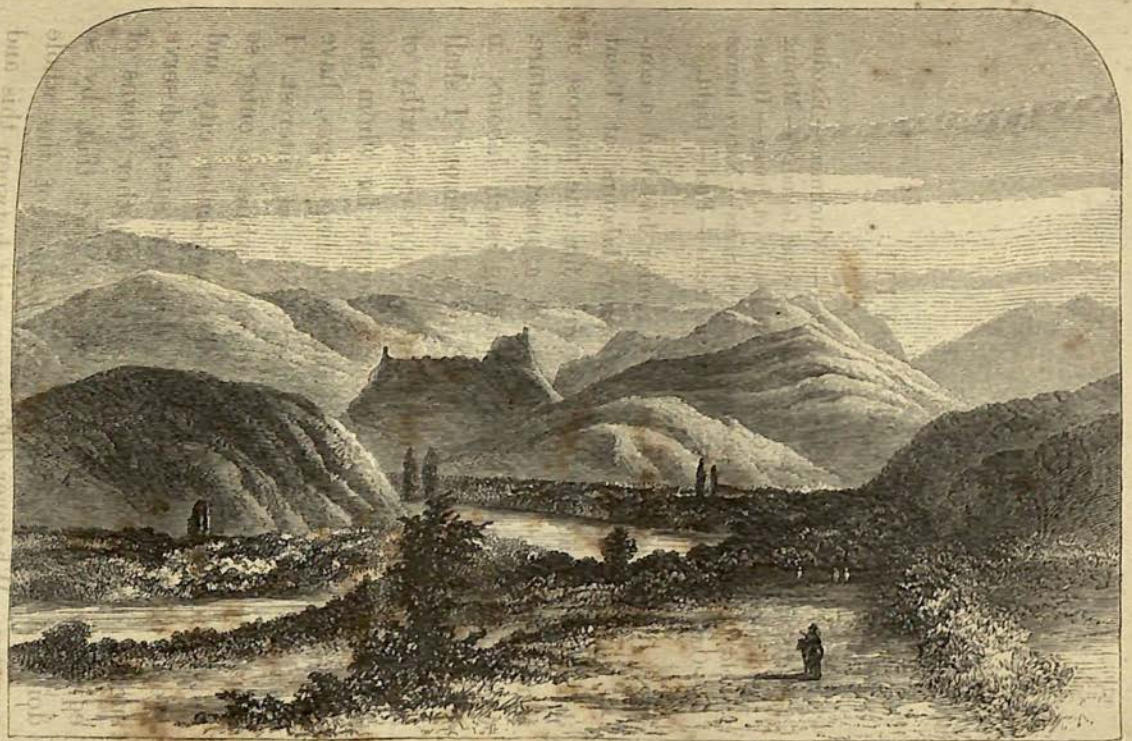
God's blessing seemed to accompany the means of grace as well, and to heal the spirit and renew the heart. The Sunday School, to which all the congregation now belonged, seemed a very profitable exercise. The Day School increased in numbers and influence. And during the two years we remained in Tocat subsequently to the fire, though our examinations for Church-

membership were conducted with still greater care than before, and the probation of candidates was for a longer period, we admitted seventeen persons on profession of their faith. During the five years preceding the fire, thirty persons had been admitted in all, of whom about one-half were already members of other Churches; so that more became hopeful converts during the last two years of our stay than in the preceding five, although during those five years there were never less than two, and sometimes three, missionaries on the spot, with one, and even two native preachers. We cannot, therefore, fail to see that God's blessing did rest upon the people. It is painful to know that since our departure there has not been any addition to their number, with the single exception of one excellent woman, whom we had left a candidate for Church-membership, and who was admitted to full communion at the time of the dedication of the new chapel and the ordination of the pastor, events which will be described further on.

CHAPTER VIII.

Position of Tocat — River Iris — Vineyards — Watchmen — Exodus to the country — Streets of Tocat — Copper foundry — Mining and miners — Castle — Gardens — Old style of house — Household furniture — City prison — Prison at Sivas — Native homes — Cooking utensils — Mode of taking meals — Fuel — Light.

IN the preceding pages the reader has had a connected history of missionary labours at Tocat during the space of seven years, for the purpose of illustrating various questions of a practical nature, which frequently occur respecting such labours in Turkey and more particularly in Asia Minor. I shall now proceed to describe whatever appears worthy of notice in a place and among a people for whom the reader may, by perusing the preceding pages, have been led to entertain some degree of interest. I should by no means think it worth while to enter so fully into this description of a particular city and people of the interior, which does not surely deserve such a distinction among about fifty other towns of equal size and importance, were it not that, by so doing, a correct idea may be formed of the whole country. Whatever differences exist between this and



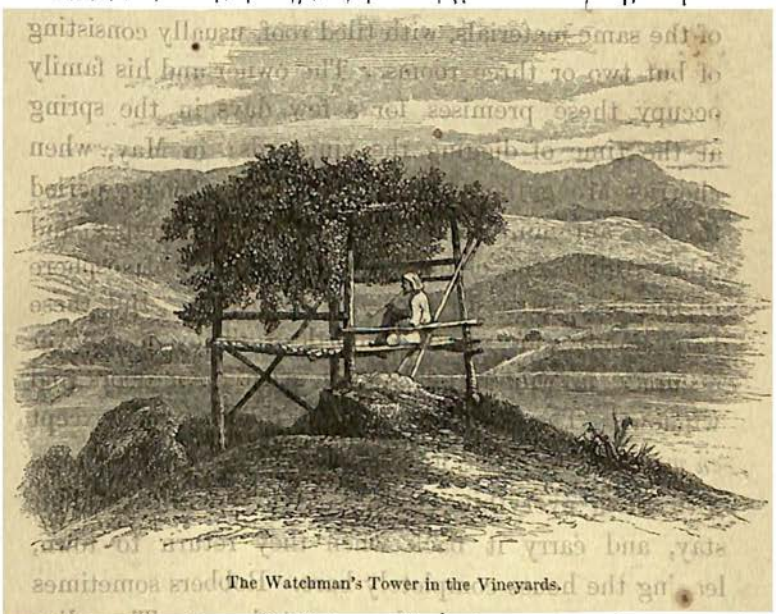
View of the Castle and Position of Tocat from the North-east.

other places are of minor importance, and when they do not naturally suggest themselves to the reader they will be pointed out.

It has been already stated that the town of Tocat lies in a hollow formed by lofty hills. These have the shape of an irregular semi-circle, or of one-half of a bowl, and they rise with considerable abruptness as high, in some places, as 500 feet. The ascent from the flat at the bottom is sufficiently gradual at first to allow houses and terraced gardens to cover the sloping sides to a considerable height. On the north, however, the bowl is broken, and the level ground at the bottom extends for a mile to gentle hills, which gradually rise to a very great height. And there is another narrower break or opening, a tunnel-shaped gorge, commencing on the south-east edge of the town and running south. It forms a narrow valley, closed up by lofty hills of great fertility and beauty, and watered by a stream which comes rushing down from the Chamlù Bel range. Not only the bottom of the valley, but its sides also, to a considerable elevation, are in a high state of cultivation, being covered with vineyards, orchards, and gardens, rendering it a very delightful summer residence. It has the best land about Tocat, and is owned almost exclusively by Turks. The low land directly north of the town, however, is also very fertile. The River Iris, the Yeshil Urmak, passes, at the distance of about half a mile from the town on that side, running from east to west. It is spanned, right opposite the city, by a stone

bridge of four arches, with an Abassidian inscription at the top, dated in the beginning of the 13th century. Both banks of the river are here, and for three or four miles up and as many down the river, covered with well-cultivated gardens and orchards, each of which is surrounded by a mud wall, and has a small summer-house of the same materials, with tiled roof, usually consisting of but two or three rooms. The owner and his family occupy these premises for a few days in the spring at the time of digging the vineyards; in May, when cherries are gathered; and again for a longer period in the autumn, when they gather the grapes and other fruit. The change from the impure atmosphere of the town is quite necessary to health. But these little houses are very comfortless. They are never occupied in winter, but remain with open doors and windows. The people never go to the vineyards except *en masse*, all together, for mutual protection. They take with them everything they need to use during their stay, and carry it back when they return to town, leaving the house completely bare. Robbers sometimes take up their quarters in these empty houses. The police service of the vineyards is done by officers called Bekjis, or watchmen, one man having the charge of a certain district. They generally select as their place of observation an elevated spot, a hillock, upon which they erect a frame with a roof of branches and leaves, whence they have a general view of the ground committed to their charge. They are usually very active in their

district, keep the city authorities acquainted with all that is going on, and are much relied upon when anything occurs requiring the interference of the law. They are paid by a tax levied upon the landlords; but they have private entrances into every vineyard, know



The Watchman's Tower in the Vineyards.

where the best fruit is to be had, and make a good profit out of the game which lies within their district.

The Bekji, or watchman, is one of the chief institutions of Turkey. He is found not only, as above described, in all the suburbs of the large towns whose soil is favourable to the planting of orchards, vineyards, and gardens, but he is as busy in the streets of every city: whistling, as in Smyrna, to give notice to his

next neighbour of the movements of a suspicious character, or thumping on the pavement, as in Constantinople, and calling the name of the quarter where a fire has broken out; or again, as in most other towns in Turkey, content to take an occasional turn, sitting and smoking upon the threshold of a closed gate. But the Bekji is a very ancient institution; the Biblical scholar will find him referred to in Isaiah i. 8, v. 2; Job xxvii. 18; Matthew xxi. 33. On the preceding page is a sketch of a watchman at his post in the vineyard; the structure on which he sits is generally taken down in the autumn, when he himself goes to town. The view he commands from this tower of observation is very extensive, and his practised eye immediately discovers the intruder, whether man or beast. The task is easy enough in the day-time; but in the night the hares, foxes, and jackals creep out of their hiding-places, and the Bekji has to patrol and frighten by his movements the enemies which darkness hides from him.

The exodus to the country at certain periods is almost universal; at Gurun it is quite so, as the town is wholly uninhabitable in summer. Even at Tocat there are few people who, however poor, do not own at least one small vineyard, with its shed, hut, or country-house, which may be had for 3*l.* or 4*l.* sterling. When we spent the summer in town, we were left almost alone at such times. And though fruit be very cheap in Tocat, rarely passing a halfpenny the pound for any kind, the poorest of the people are, by owning a vine-

yard with fruit-trees around it, enabled to save even that expense, and lay up their provision of dry fruit for the winter at almost no cost whatever, and while at the vineyards they live almost exclusively upon fruit. Indeed, the great majority of the people throughout the land rarely eat meat. It is customary for every family who can possibly afford it to purchase a cow, rarely an ox, this useful animal generally dying a natural death; they kill it in the autumn, and prepare the meat with various strong-scented herbs, such as garlic, &c., and dry it in the sun. This constitutes their provision of meat for the winter: it is called *pastoorma*, and is very disagreeable stuff to those who are not accustomed to it. The most celebrated *pastoorma* is made every autumn in Cæsarea, and it is said that a residence there at that season of the year should be avoided, on account of the effluvia from slaughtered animals. This habit of residing in the gardens adjoining the towns prevails, in a greater or less extent, in all the towns which possess such suburbs, such as Amasia, Gurun, Malatia, Angora, &c. It exists to a much more limited degree in Smyrna and even in Constantinople.

The streets of Tocat, like those of Oriental cities generally, are irregular and narrow. The latter quality ensures shade and produces a draught, without which people would have to remain at home during most of the day in summer. The pavement is good for Turkey, and, as the streets mostly lie upon a declivity, they are kept comparatively clean by being converted into

temporary torrents by every rain. One principal street passes through the town from north to south, and is met, at right angles, by another which goes eastward and forms the summer highway for Sivas and the south-east. The continuation of the other street northward is the road to Samsoon on the sea-shore, or westward by land to Constantinople; and the same street extended southward is the winter road to Sivas by the Art Ova and on to Baghdad. These two streets are the most encumbered with traffic. The business part of the city lies near the north-west corner, under the cliffs of the castle hill. It consists of the usual covered bazaars, of uncovered streets of shops, and of extensive workshops for the manufacture of copper utensils, which constitutes the principal business of the place. At the south-west suburb is a foundry, where copper-ore is purified and delivered by the Government to the manufacturers. Most of the copper here prepared, however, is sent to Constantinople, and there is not enough delivered at Tocat itself to keep the shops constantly at work. This foundry is a respectable establishment, erected under the direction of a German engineer and miner, and superintended for many years by our friend Mr. Haas, a man in every way competent for the business. He was, however, dismissed—as all Europeans never fail, sooner or later, to meet with such a conclusion to their labours—and this by the usual expedient, intrigue. He had detected robberies, which he traced to the principal merchants of the place; and

these, both out of revenge, and in order to remove the only obstacle to their nefarious practices, blackened his character at the capital, and he had to leave; for a Turkish official is as famous for his credulity as for his lying. The foundry is now wholly in the hands of Turks, and very little does the Government get out of it. Yet the Caïmacam of Tocat resides here as *Superintendent of the Foundry*, receives a high salary for it, 3500*l.* sterling a year, and considers the government of the town as quite a secondary thing, with which he has very little to do. He doubtless finds it little profitable, compared with the other.

The whole subject of mining and miners would make a startling chapter upon the incapacity and stupidity of the ruling race in Turkey. There is no country of its extent richer in precious ore, yet it mostly lies untouched, and what is worked is done in the most bungling manner. They will not listen to advice, and reject the most brilliant offers, simply because they shrewdly see that those who make these offers will gain more than they, and they think no one ought to make anything out of it but their precious selves. The copper produced here is, doubtless, of an excellent quality; but enough ore does not come from the mine to keep the foundry at work more than half the year, and the employés all draw their pay while doing nothing. The mines themselves are in the vicinity of Kharpoot. Fuel being scanty there — the whole region, indeed, is so filled with copper that it is

almost impossible for a tree to grow—the ore is purified only in part at the place where it is extracted, and it is sent here in order to complete the process. But the roads from the mine to Tocat are impracticable in winter; the price offered to the camel-drivers is so small, and its payment so uncertain, that they have to be forced to carry it; and the consequence is, that enough ore is not brought to the foundry at Tocat to keep it at work more than half of the year. Hence, also, the ore accumulates at the mine from the lack of means of transportation; the people at the mine itself lie idle for months at a time; in addition to this, since in Turkey "places are sought for persons, and not people fit to occupy places," so many incompetent men are put to superintend mining operations that time, labour, and money are wasted, while the want of suitable machinery allows water to accumulate in the mines, and to stop work.

The following are the principal mines now worked in the region east of Tocat:—

Argana Maden now produces about 300,000 okes, or 825,000 lbs. a year; and it would easily produce ten times that amount if proper machinery were employed for draining and smelting. Whole mountains are nothing but excellent copper-ore.

Oshoon Maden, a little west of the former, yields only about 80,000 okes (220,000 lbs.) a year; it is, however, capable of yielding far more if properly worked.

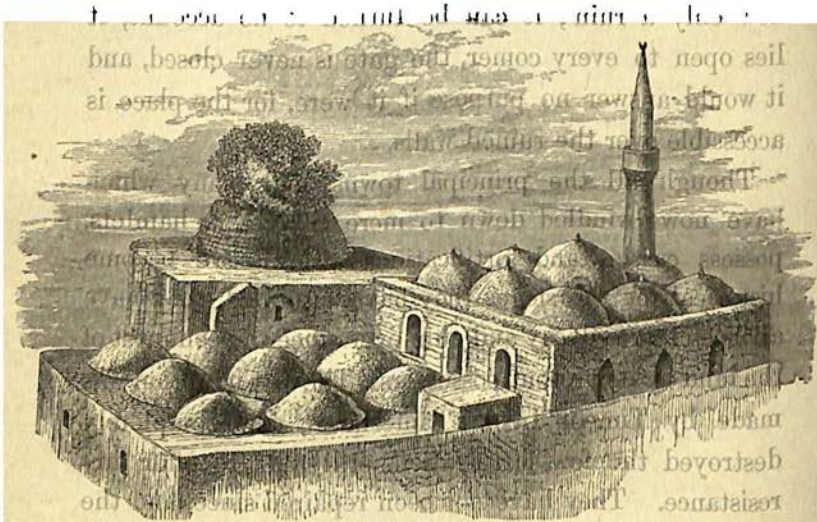
Helva Maden, west of Trebizond, yields something

like 200,000 okes a year (550,000 lbs.), which finds its way directly to the sea, and is carried thence to Constantinople. It is a remarkable fact that all these mines are worked by Greeks, though the whole surrounding population belongs to a different nationality. They probably were the original discoverers and labourers, and the dynasties which have succeeded one another in the country have been glad to avail themselves of their experience.

The ore extracted at Argana and Oshoon Madens is refined at the foundry of Tocat. This establishment certainly possesses great advantages, and could be enlarged and accomplish much more work if the ore were furnished in greater abundance. The supply of water for working the bellows, though good, is insufficient during the middle of summer; but it could be replaced by other motive power. Wood is cut on the mountains to the east, and thrown into the Iris, which brings it to the edge of the town. A dam arrests its further progress, and it is there collected and piled up for the use of the foundry and the baths. There is no limit to the supply of this indispensable article, and it is cut gratis by villagers who are exonerated from taxation.

Some few houses here are built of stone: these are baths, khans, mosques, and churches. Two of the mosques are of white marble taken out of the mountains close by; but they are evidently old, and are said to have been erected by some of the first sultans of the present dynasty. The oldest buildings are remains of

the Abassidian empire: they consist of a palace of the khans, or independent princes, who once ruled here; of sepulchral monuments; the bridge already described; and two or three handsome praying-places outside of the town. The dates inscribed upon them range between the end of the 11th and the beginning of the 13th



Ancient Mosque, Medreseh, and Khan, at Tocat.

centuries. They are very superior to the modern structures, both in the quality of their materials and their workmanship, and all alike indicate a Saracen origin. Carvings of lions are found upon them.

The castle, which frowns upon the town on the north-west, contains vestiges of several different epochs. Its cistern, similar to the one already described at Amasia, doubtless dates back to the old kings of Pontus. The gateway, cut through the rock, as well as a rock tomb

outside of the castle wall, belong to the same period. There are traces of Roman walls and more modern structures, whether Abassidian or Turkish it is hard to say. One tower hangs suspended over the town, and portions of the walls occasionally fall upon the houses beneath and do considerable mischief. This castle is now only a ruin; it can be turned to no account, it lies open to every comer, the gate is never closed, and it would answer no purpose if it were, for the place is accessible over the ruined walls.

Though all the principal towns, and many which have now dwindled down to mere villages or hamlets, possess castles and fortifications which have become historical for the sieges they have sustained, they have all been left to decay and ruin ever since the conquest of the land by its present possessors. The last irruption was made by Timoor Lenk (Tamerlane), who completely destroyed the few fortifications still able to offer any resistance. They have not been repaired since, and the whole country lies open to any invader that may choose to run through it. With modern artillery there is nothing in Asia Minor that could stop him a single day; nor is it likely, in the present condition of Turkish finances, that any change will take place in this respect. The Turks themselves know full well that the time of fighting is gone for them, and they rely upon diplomacy and *Inshallah* (please God).

Almost every house has more or less of a garden adjoining. There is neither system nor regular laying-

out of the latter. Trees are scattered about with little or no plan, and patches for vegetables are laid out as most convenient, onions and cabbages being the universal favourites. But the ornament most prized in a garden, one which all seek to possess if they can possibly afford it, is the marble tank—square, oblong, or octagonal—with a spout in the centre *always out of order*. They would not give up that spout in the centre for a good deal, although it does not play once in a generation; but they sit there and think how fine it would be to see it work, and it is almost the same as if they *did* see it. These tanks are often very tastefully cut and ornamented. The ground around them is always well smoothed, and fine grass is sown upon it and kept fresh by frequent sprinkling. A vine is generally made to shade the spot by growing upon a trellis overhead. It is the height of Oriental luxury to spread a carpet on the grass, sit cross-legged upon it, and draw the narguile or sip a cup of coffee. Many take their meals here all the summer. Company gathers here and spends the cooler hours of the day, and even part of the night; and music, the native guitar, tambourine, or drum is called to enhance the general enjoyment. Children romp here, and women gossip; and on a hot summer's afternoon women, boys, and girls all jump in and cool themselves in the chilly tank. The water is always extremely cold, and a bath there is frequently attended with serious results, particularly if one has been previously heated by exercise.

The outside of the houses is far from attractive, being plain, uniform mud-wall, pierced at most with a few small and high windows; but when you go in at the gate, you find a paved court, a piazza, and doors and windows opening upon it, or upon the garden in the rear. The rooms are often highly ornamented. The parlour of the old Mission House, which was burned in 1859, was a wonder for its elaborate carvings and colouring. The ceiling was of wood, carved in curious figures and designs, and painted with colours upon which a whole century seemed to have wrought no change. The walls, too, were highly finished, not only with pretty wreaths running around all the woodwork, but with larger figures representing vases with flowers and fruit. There was also a large painting of the venerated Mosque of Medina or Mecca, the Seraglio Point at Constantinople, and a fancy country-house. They were well executed, but the figures of men and cattle were, as usual, very uncouth and out of proportion. On the top of the walls ran a finely-executed Arabic inscription in large characters, containing the "ninety-nine names" of the Deity. The Council-chamber in the Governor's house at Tocat has a ceiling which is quite in the taste of the Muslems, who delight in intricate patterns. This style is being gradually supplanted by a poor imitation of the European. The ample chimney is made of gypsum: it always smokes badly; the ceiling is, as usual, the most ornamental portion of the room. It is made of carved wood, painted with vivid colours, with a profusion of flowers, and the

effect is certainly gorgeous. The cupboards are a very important part of the house: for, as the people have neither chests, bureaus, nor wardrobes, everything has to go into the cupboard, which is permanently built into the wall. Besides the smaller cupboards, the fourth side of the room, where there is no sofa or divan, is occupied by two larger ones, where they stow away the bedding, which is spread for the night upon the floor of the room. It consists of wool mattresses, cotton pillows with coloured and embroidered pillow-cases, and yorghans, or cotton wadded coverlets, with the sheet stitched on every time it is put on clean. In this way each room is occupied during the day, and becomes a bedroom at night. Orientals know no distinction of sitting-room, dining-room, bedroom, &c., for every room in the house is intended to answer all these purposes at once. When a family is wealthy, every member has his or her own room, and meals alone are taken in common; but with the poorer a single room suffices for the whole family. Even the cooking is done in the one fireplace. We may further notice in every apartment a shelf on the top of the cupboards, which usually runs all around the room, and which is commonly employed to support rows of fruit, that keep fresh longer in this way than in any other. The divan occupies three sides of the room, except when the chimney makes a break. The host's place is in the corner diagonally opposite the door of the room. If he be an official, he has by his side a little chest in

which he keeps his most important papers, and on which stands a tray containing china inkstands and sand-boxes, with several varieties of ink, pens, &c. Great men in Turkey make as great pets of their chest and tray of china as do greater men in Europe of their writing-table and desk. In the Tocat Council-chamber already mentioned there are bags of cotton cloth, which hang from the walls in different parts of the room, containing the archives of the council and bearing the dates of the years. I know not the purpose for which some old rusty pistols and other weapons are hung about on the walls; but I believe the Governor once told me they were articles of doubtful ownership, which were kept to await their rightful claimants. The divan is generally covered with scarlet broadcloth, well faded, and having a black silk fringe, while the cushions are of common printed calico stuffed with hay.

The reader has been taken to the Council-chamber at Tocat, which is on the upper floor or second story of the Governor's house. Let me now conduct him below ground into the cellar, where lies the city prison. Power and suffering unfortunately always go hand in hand, and in Turkey especially we often encounter gorgeous luxury and fatted wickedness upstairs, while suffering wickedness, and alas! too often, sighing and suffering innocence, lie under the ground, within hearing of each other. But the senses of both hearing and smelling are tough in Turkey; at least, so I have found them. A wicket door, guarded by a single

zabtieh, is unlocked and unbolted before us, and treading carefully upon a shaky flight of wooden stairs, we go down into the depths. A small high window, well barred with iron, gives a faint glimmer, and admits the outer air. The room is damp, the earthen floor is wet, and covered with filth. A rude bench against the wall serves for a few of the tenants to sit or lie down, and the strongest among them obtain by force the coveted possession. I am told that the walls are alive with vermin. There is a hard expression upon the features of the twenty prisoners here confined. But as they are only debtors, or guilty of slight offences, none of them are chained. The worst cases are immediately sent to Sivas. I have also visited that prison. It is a large vaulted room, the remains of an ancient building, divided by partition walls into three portions. The prisoners lie down in rows, chained, and with their feet in the stocks. They are murderers, deserters, and criminals of the worst description. Rarely are any of them executed, even for the worst crime. They lie here until they rot and die, or until their friends collect money enough to bribe the Pasha and his Council to let them go, when they generally begin again the course that brought them here. The ribaldry and oaths I heard from their lips made me shudder. The only relief occasionally afforded them is to make them work on the highways, several being chained together. And then woe to the seller of bread, or of anything eatable that may come within

their reach; they grab it with savage delight, and are never punished, because they are supposed already to endure all that human nature is able to bear.

Let us proceed with our description of the homes of these people. The rooms, as well as the piazzas outside, are often paved with hexagonal bricks. Every room has a chimney, the climate requiring the use of fire in winter, and nearly every room being sometimes used for cooking purposes. The chimneys are broad, deep, and short above the roof, and are very apt to smoke; a cloth is often nailed so as to come down some distance toward the hearth and increase the draught. The better sort have a piece of ornamented marble on each side to keep the fire from the adjoining sofa, when people sit close up to it. Some of these screens are beautifully carved, and the marble, obtained in the vicinity, often resembles the finest alabaster. The marbles of this neighbourhood are of superior quality, and great variety of colour, but chiefly (besides pure white) blue, white with yellow and brown veins, dark green, and apple green. The latter is highly esteemed by Muslems as the emblematic colour of their religion; and it is also rare. I know of but one locality which produces it; and the ledge lies under about 20 feet of soil. The place can be opened only by means of a firman from Constantinople; and as soon as the quantity mentioned in that document has been taken away, the earth is again thrown upon the spot in order to conceal it.

Window glass is but lately being carried in any

quantity to the interior, and the risk of transportation by mules, and consequent breakage, make it costly, and limit it to the wealthy. The old style of window, in consequence, still extensively prevails. The windows are made small, and are closed only with solid wooden shutters, which are generally kept tight both at night and in cold weather. Over the window, however, is a smaller one, admitting light alone, through bits of glass united together by means of gypsum, which is made to assume a variety of designs.

Divans, or sofas, are the favourite furniture of every room, and occupy a large space in it, but chairs are not altogether excluded, though they are comparatively rare. They are rude and stiff in their shape, and the seat is made of twine. Our Armenian, and even our Turkish neighbours, often borrowed of us a couple of chairs for a marriage, in order to set the bridegroom and the bride by themselves in the midst of the company, or for the purpose of doing honour to some guest of distinction. We thus saved a couple of chairs from the fire, having lent them for such a purpose. It may, however, be added, as an illustration of the moral perception of some of these poor people, that when the borrower returned them to us he said he thought he ought to keep them, for he had himself saved them!

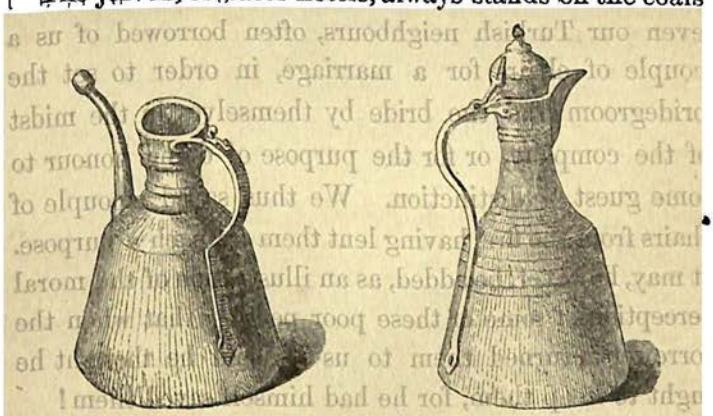
The food of the family is cooked by the women. Men cooks are found only in large establishments and in public eating-houses. Chimneys are provided with a single andiron, which raises the ends of the burning

sticks; there are projections in front intended to receive the end of a spit for roasting meat, the other

Andiron.

end being held by the hand, or set into a hole in the side of the chimney, or upon any object near at hand.

The jezveh, or water-kettle, always stands on the coals



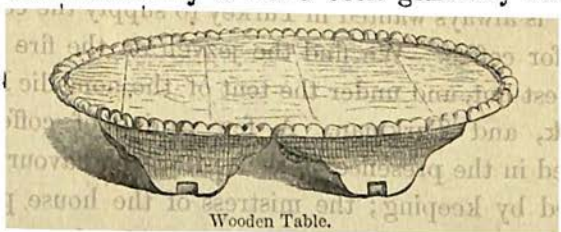
Jezveh. Ibrùk, or coffee-kettle or pot of various sizes.

or hot ashes, so that boiling water is readily obtained. The large ibrùk is often used instead, or old coffee is there kept warm, ready to make a fresh cup. In travelling,

the first thing we did upon alighting from our horses was to kindle a fire, take off the jezveh from the pack-horse, fill it with water, and set it on the fire. Hot water is always wanted in Turkey to supply the constant call for coffee. We find the jezveh on the fire in the meanest hut, and under the tent of the nomadic Koord, Yuruk, and Turkman. A few grains of coffee are roasted in the presence of the visitor, the flavour being injured by keeping; the mistress of the house pounds it herself in a stone or brass mortar with a brass pestle, or breaks it up in a little cylindrical box into which is fitted an Archimedes' screw; she then pours from the old coffee in the ibrùk enough to fill a diminutive coffee-pot of copper, capable of containing two or three cup-fuls. The freshly-pounded coffee is poured in, and slightly stirred; it quickly boils up once or twice, and the narcotic is ready. It is then poured thick into the tiny china cup, and this is set upon the saucer or *zarf*, which enables you to hold it without burning your fingers. This is made of brass, plain silver, or highly wrought in silver or gold filigree. It is even set with gems among the grandees of the land; but brass is in general use.

The following cut represents an ordinary and plain table of wood, such as is found in every house of the rural districts. When not in use it is set upright, and made to rest against the wall. In putting it in order for a meal, a large cloth is first spread upon the floor, to receive the falling crumbs; the table is then set in the middle of the room, or near a sofa, where some of

the guests sit while eating, the rest taking their places cross-legged upon the floor. The reclining posture at meals seems formerly to have been generally adopted



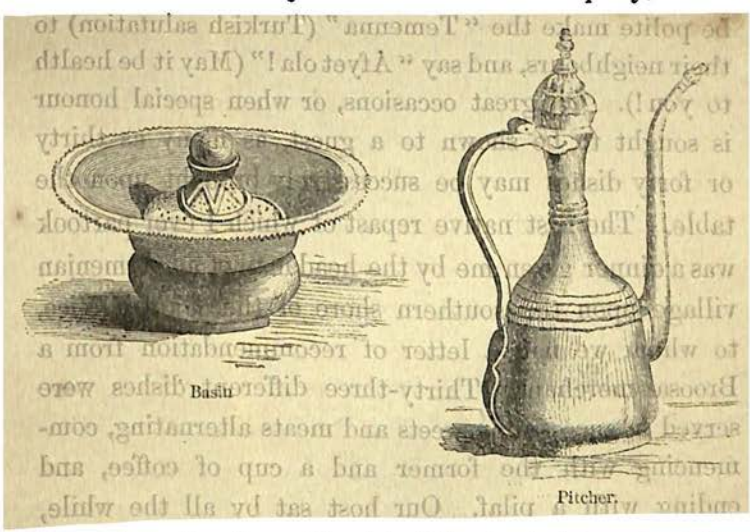
Wooden Table.

in Western Asia. The present custom must have been introduced by some nomadic tribe, probably the Arabs or the Turks, to whose tent life it is eminently adapted. A long and narrow cloth is arranged all around the table, which the company spread upon their knees, and use as a napkin in common; at other times each guest is provided with his own napkin, a corner of which he tucks into his bosom, or under his chin, and spreads the rest upon his knees. The meal is served in single dishes, set, each in turn, in the centre of the table, all eating together from the same dish as in Our Saviour's day (*see* Mark xiv. 20). It is common even now for the host at the table to dip a piece of bread in the gravy, or choose out some dainty morsel, and give it to one of his guests. In front of each person is placed a wooden spoon so wide, that it is hard without considerable practice to get it into your mouth; also a piece of bread, which, in cities, is cut with a knife from a round loaf, but in the villages consists of thin cakes of unleavened dough, just singed by the

fire, and hard to digest. In some rural districts spoons are unknown, and it is a feat we have often admired without ever being able to accomplish it ourselves, to tear off a piece of unleavened cake, shape it like a spoon, eat soup or yaghoort with it until it grows too soft, and then swallow this improvised spoon and make another! The only blessing asked before a meal is for a man to say "Bismillah il rahman il rahim" (In the name of God the gracious the merciful), if he be a devout Turk; or for a Christian to make the sign of the cross. At the close, the Turks say "Shukr Allah," (Praise be to God); and all who wish to be polite make the "Temenna" (Turkish salutation) to their neighbours, and say "Afyet ola!" (May it be health to you!). On great occasions, or when special honour is sought to be shown to a guest, as many as thirty or forty dishes may be successively brought upon the table. The first native repast of which I ever partook was a dinner given me by the head man of an Armenian village upon the southern shore of the lake of Nice, to whom we had a letter of recommendation from a Broosa merchant. Thirty-three different dishes were served in succession, sweets and meats alternating, commencing with the former and a cup of coffee, and ending with a pilaf. Our host sat by all the while, never tasting a mouthful himself, apologizing for the defects of his fare, and begging us to eat! And we, stared, indeed, when, after stepping out and returning to the room where we had sat and dined,

and wishing to retire for the night, we found soft couches spread upon the floor, whose mattresses, pillows, sheets, and coverlets were entirely made of silk.

Knives and forks are late foreign improvements which are slowly creeping into the country. Everything being cooked soft, a whole lamb, a chicken, or a turkey is torn in pieces with the hands and passed round to the company, who eat it, holding it in their fingers. It may well be supposed that washing does not come amiss after such labours. The servants, therefore, having a towel thrown upon the left shoulder, come forward to every member of the company, and



presenting the *ileyen* (basin) with the left hand, while they drop upon the right knee, offer the scented soap it bears upon its little cup, and pour tepid or scented water from an ibrik (pitcher) which they carry in the right hand. The soiled water passes out of sight through

the perforated cover of the basin (*see* 2 Kings iii. 11). These utensils are ordinarily of whitened copper, but I have seen them of solid silver, and even of gold.

In the cities, and among people in better circum-

Small Osier-table.

stances, the table consists of two parts, *i.e.* a low stool, often elaborately carved and painted, upon which the candlestick is set at night; and a large platter of whitened copper, with a raised margin. When not in use they are set up against the wall. There is also another kind of table: it is made of willow branches by the gipsies, and being very portable, it is used to bring a light collation to guests, consisting of the fruits of the season, set each in a plate with napkins between. Dried fruit is offered in winter, but there are pears, apples, and even grapes, which keep through the severest season by hanging them in clusters from the ceiling of a well-closed room. There are, indeed, varieties of these fruits which are not fit to eat until they have thus been kept till January, February, and even March. Stores of provisions are put up in jars of various sizes, found to be

an exact imitation of the ancient jars which are occasionally dug out of the ruins of old cities.

Charcoal is abundant and cheap; it is used for cooking, and all classes, especially in the large towns, follow the very unwholesome though very ancient practice of bending over a pan of coals in order to get warm. Thorwaldsen's beautiful bas-relief of Winter has its perfect counterparts in Asia Minor at the present day. The benefit they obtain is a good illustration of the power of the imagination. Wood, however, is cheap; it is used in washing clothes in the baths, and some of the wealthier burn it in their chimneys. In the villages it is used for all purposes, every farmer being a wood cutter, and the forest lying close by. This is not the case, however, in all parts of the country. Even at Sivas firewood has to be brought more than a day's journey, and they depend much upon the Kùzùl Urmak for transportation. We shall by-and-bye in our travel through Asia Minor notice the use of cow-dung as fuel, and the preparation of that article by the women of the land.

Tallow or sheep's fat is used for light in all the larger towns of the whole interior, the olive-tree growing only near the sea, and olive oil being there used as a substitute. Sesame oil is employed in the region of Diarbekir. But in the villages they have recourse to pieces of pitch-pine, which are burnt upon the hearth, or lighted and stuck into a hole in the wall. Where tallow is used, the tall candlestick is set on the floor in the middle of the room, with a "good evening" to the company when brought in. Wax is burned only in religious ceremonies.

CHAPTER IX.

Jewels and ornaments — The censer — Coiffures — Necklaces — Ear-rings — Ankle-rings — Nose-rings — Agricultural implements — Plough — Spade — Hoe — Joiner's tools — Writing materials — Alphabet — Flint guns — Music and musical instruments — Songs — "Improvisatores" — Bardic contest — Manners and customs — Treatment of infants — Family names — Nick-names — Dress.

THE foregoing description has thus far been confined to the habitations of the people, and we have passed in review a kind of inventory of what is to be seen in their houses. Let us now extend our examination to their persons, and begin by the female sex, the keepers at home and greatest ornaments of the house. We may first look at such trinkets and jewels as are to be met with in a rich family. The reader will find only a few sketched here, and these the most common, but they will serve as specimens of their taste. This is not intended as an advertisement of the goods of a jewel manufacturer, but simply as a contribution to our knowledge of the peculiarities of Oriental civilization as found in this portion of the Turkish empire.

Surely one of the most needful articles about a lady's person must be the portable looking-glass which replaces the fixtures of European luxury. This is indeed an almost inseparable companion, for she

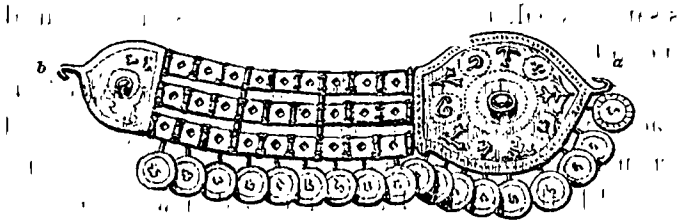
not only uses it at home but takes it to the bath, and even carries it with her on an excursion to the country, in order to repair the disturbance in her toilet produced by a romp in the fields. The oval glass is set in various materials: mother-of-pearl, ebony, silver, &c. The measure is about six inches.

One of the most common jewels about the house is a censer, often useful, sometimes almost indispensable, according to their ideas. Incense is burned on occasion of religious ceremonies being performed in the house, such as the priest's blessing the house, the baptism of children, &c. There can be no doubt that in a land where decomposition commences early and advances rapidly, and where moreover the principles of ventilation are not thoroughly understood, the use of incense neutralizes many otherwise noxious influences; and the abundant use of it whenever death occurs in a household cannot fail of being beneficial. The only kind of scented water made at Tocat is prepared from roses by means of distillation; other substances of an odoriferous nature are introduced from abroad. Musk is obtained from the East, and is carried by ladies about their persons. We believe that rouge and such substances as pretend to embellish the complexion while in reality they ruin it, are chiefly confined to the capital and Smyrna, and it is to be hoped that this form of European civilization will advance no farther. But the use of *henna*, the leaves of a native shrub, for the purpose of colouring the fingers and toes of a peculiar red hue, is very general throughout the interior of the Peninsula. Old women dye their

hair with it, as the Persians do their beards. The custom of dyeing in the same manner the tails of white horses is certainly the least objectionable application of the practice. The women also use a substance with which they blacken their eyebrows and lashes. This is said to weaken the eyesight, and gives an unnatural hue to the eyelids.

It will probably gratify the curiosity of some of our readers to have a description of a few of the jewels and ornaments worn by the ladies upon their persons. Ladies of wealth throughout Turkey are fond of wearing, upon great or special occasions, costly ornaments in diamonds, in the form of stars, crescents, flowers with leaves, &c., which are arranged in the coiffure. But the common ornament of women of all classes in almost all parts of the country, consists of large gold coins worn in a row upon the forehead, lapping over each other, and partly concealed by the handkerchief which is worn around the head. This forms a part, often the whole, of a bride's dowry; it is probably the safest place where she can keep it, and she spends it only in case of extreme distress and want. All our Protestant women gave their gold ornaments to their husbands when they had been reduced to penury by persecution for conscience' sake, and they supported their families with it until they could go into business again, or they made it their capital to work with. They did this of their own accord, without advice; they thought they found a warrant for it in 1 Tim. ii. 9; for the civil law forbids a husband taking this money from his

wife. There is another ornament worn upon the forehead which is also peculiarly Oriental. The accompanying cut is but one half of the whole; the other piece being precisely like it, only reversed, and being hooked to it at *a* in the centre of the forehead, while the other hook *b*



Frontlet of gold and precious stones worn by the women—one-half.

is fastened to the head-dress above the ear; the whole is of gold, with two jewels in each half. It shakes at every motion of the head, and the little coins especially toss about and reflect the light in every direction. There is another way still, of adorning the head with jewels, which is chiefly practised in Mesopotamia, but exists also elsewhere. The red cap, or fez, is completely covered with a layer of gold coins, arranged like the scales of a fish; besides this, festoons of pearls hang all around the head from the handkerchief which holds the cap in its place. To complete this style of arranging the head, the hair has to be parted into fine braids, in each of which is braided a silk cord which holds gold coins at regular intervals. We here give a sketch of but two out of many models of necklaces. The more commonly worn is a

string of gold coins, a very large one forming the centre; pearls are also common, and they sometimes have for a centre-piece a diamond ornament in the form

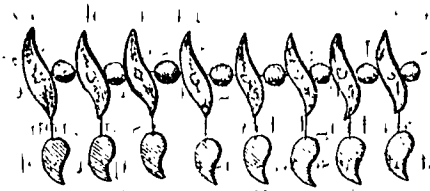


Fig. 1.—Coral and gold necklace.

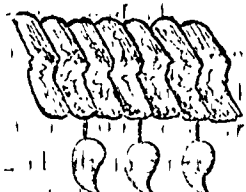


Fig. 2.—Part of gold necklace

of a flower. Of those we have here represented, fig. 1 is made of red coral and gold, and fig. 2 of gold alone; but the ever moving gold pendants in the shape of hearts produce a very brilliant effect.

Ear-rings have a great variety of forms. We have reproduced but one specimen, and that rare. It is an antique I greatly value, representing a winged cupid holding his sides and laughing; it is of gold, wrought, and of exquisite workmanship.

Antique Gold Ear-ring.

I ought not to omit to say that besides the ordinary necklace, ladies wear other and more costly ornaments, which descend to the girdle and even lower. They consist of long strings of pearls, gold coins, and gold foil, or rather plates so shaped as to reflect the light in different directions at every motion. It is customary for young ladies who have reached the marriageable age to wear on special occasions all the jewels they are to receive as their dowry; and I have in

mind a fine young girl of fifteen, who upon such an occasion, presented the appearance of a restless stream of gold pouring from the head down to her feet. She wore the head-dress described above, consisting of a fez covered with gold coins, and fringed with tassels of pearls; from her neck were hung chains of gold coins to the value of 500*l.* sterling, reaching below her waist in front. A string of the largest of these was fastened upon each shoulder, and descending diagonally across the breast and back met on the other side and extended to the knees. Her fingers were covered with rings, diamonds, and precious stones; her jacket, of purple velvet, was richly embroidered with gold cord, and gold coins were braided into each narrow tress of her long flowing hair; her *entare* was of red silk woven with golden thread, and the full trowsers, peering out at the open sides, were of red silk. The slippers, too, were embroidered with gold thread. There was certainly a good deal of jingle when she walked; she was a fair illustration of what Orientals pride themselves in excelling in, *i.e.* Saltanat, a splendid show.

Ankle-rings and nose-jewels are rare in Asia Minor Proper, but are quite the fashion in Mesopotamia and Arabia. At Manjúlúk, near Gurun, the only daughter of my host, an Armenian, a fine girl of 16, wore several rings in her nose. She drove the cattle about, and rode bareback on her father's horse, as any young man might have done. The nomadic Koords also wear ornaments of this kind, and the district spoken of contains

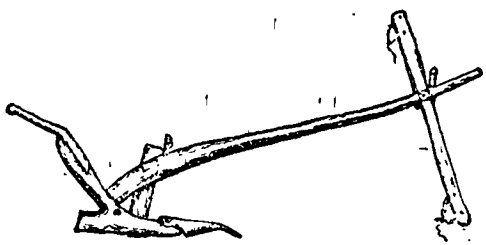
many Koords. The only ankle ornament we have seen in Tocat is one which might well be adopted by more highly civilized people on account of its evident utility. It consists of a silver chain which is clasped around the ankle of a small child, and to which are fastened nine or ten little bells of the same material. Children wear them at the age when they creep about or begin to walk, and the tinkling of the bells informs the busy mother or sister of the whereabouts of the little runaway, thereby avoiding the necessity of her keeping an eye upon its restless motions. I have no doubt these little bells save many a fall, though I would not venture to say that the self-reliance of the child is quickened thereby. But it is certainly the only one in the list of adornments I have taken the pains to give above, in deference to the supposed wishes of our fair readers, which I should be inclined to recommend to their adoption.

I have described thus minutely some points of detail in reference to this people, from the conviction that such details alone are able to give a truly photographic impression, instead of the balloon prospect which travellers afford us of what they saw while hastening through the country. Indeed, considering the obstacles to an intimacy with these people in their homes, it requires a long residence and very favourable circumstances to be upon terms with them which shall secure the information I have attempted to give to the reader. I shall not, therefore, throw

aside the tiresome task, but go through the work I have undertaken, begging the reader to arm himself with a patience equal to my own.

Let us pass from the house to the garden and the field, and note the implements and whatever else may help to give us the gauge of the civilization and mental qualities of the people we are studying.

The plough is somewhat rude and very light. The cattle are small, and cannot draw anything heavier



Plough.

through the soil. This explains the futility of all the attempts that have hitherto been made to introduce the European plough. They may occasionally be used to advantage with several pairs of buffaloes, but the heavy alluvial soil requires a moving power whose cost does not correspond with the results. The only hope of success lies in the improvement of the breed; but there is something even beyond this, for the best breed quickly degenerates from want of sufficient nourishment. The country must be more justly governed, property made more secure, and then farmers will find it to their advantage to give their cattle more than the

thin grass they can pick up here and there. The improvement of the implements of agriculture will follow as a matter of course. The same thing may be said of horses. Barley and straw alone, and the treatment received by this most useful animal, will necessarily produce the small, wiry, enduring horse of Asia Minor. This whole object may in time be effected by radical but slow changes which are doubtless going on. But it is of no use to endeavour to hasten on the result. Direct interference with a subject that has so many bearings can only end in failure and loss to all concerned, and we have never heard of any different result having been reached by those who have attempted to introduce European agriculture into Turkey.

The yoke is long, and for an obvious reason; the whole machine being weak, it will not do to press it hard against the obstacles it is liable to encounter; it must insinuate itself rather than dash forward, dodge by the side of a stone, and find the weak spot of a root, and this is done by the ploughman pricking the right or the left ox as occasion may require. We have never seen any other animal put to the plough in this country.

It has often been remarked that the Oriental manner of doing things is exactly the contrary of the Occidental. We have an illustration of this in the garden tools. Their spade has a handle longer than a man is tall, and there is a bit of wood upon which the foot is set, in order to propel the sharp blade farther into the soil. The length of the handle enables the workman to lay his whole

weight upon the extremity, and afterwards to use it as a lever in order to raise a large quantity of soil which he merely turns over. This instrument is used for digging the soil generally wherever the plough cannot be used; it is employed almost exclusively in gardening as well as in the digging of the vineyards, and is an implement of the greatest utility in a generally dry soil like that of Asia Minor. Then as for the hoe, it has a broad blade, not flat, but slightly concave, enabling it to hold a considerable quantity of soil which may thus be carried a few steps, a work constantly called for in watering a garden; the handle is short, for a longer one would be extremely inconvenient, as they are accustomed to an inclined and even crouching position while they work, which we could not endure for five minutes; they are not moreover gentlemen gardeners in kids, stockings, and patent-leather boots, but use the bare hands and feet which nature gave them to do their work with. Now which are the best tools, the Occidental or the Oriental spade and hoe? We laugh at them, but let me assure the reader they laugh at *us* just as heartily, and probably with quite as good reason. It is fashionable for travellers to ridicule the Orientals, and to say that the people are but savages, groping after what they themselves have possessed ever so long. They sometimes offer the "better article" to the natives, and pity their stupidity when they won't buy their improvements.

Spade.

I believe they are altogether wrong. The natives would be fools were they to make the exchange. For their purposes, and with their habits and modes of life, their own tools are far the best. If the conclusion be drawn that their civilization is of a low order, I reply that it would be in no wise improved by the proposed exchange.

I must, however, say that there is little to praise in their joiner's tools, which are extremely rude, and correspond to wants limited by the insecurity of worldly possessions and material comforts. The joiner's stock-in-trade is not large; the hammer and adze are combined into one, the teeth of the saw are pointed backwards towards the handle, and the man's strength, instead of being laid in pushing as with us, is applied in drawing, while both feet are set upon the wood that is being sawn; the gimlets are large but have little power, the plane is fit only for coarse work. These are all the tools of a common carpenter, and he carries the whole about his person: the hammer stuck on his shoulder or in his belt behind his back, and the rest on different parts of his person. There is besides, however, the measuring-line and weight, and the triangle for determining levels, which are carried only by head masons and carpenters. The adze is only an occasional tool more rarely seen. They use these implements because they cannot make or obtain better, but show them European tools and they understand at once their uses and advantages, and acquire them if they are able.

Nor are they content with German trash, but want the best article of English manufacture. I have been the means of supplying several men with these tools, and thus setting them up in business, and they have ever been grateful for it; we must, moreover, acknowledge that they generally work in a creditable manner. The woodman's axe somewhat differs from our own, but is found light and efficient. The pocket-knife is all that one can wish who has no writing to scratch out; and the larger knife is well adapted to ordinary purposes, will cut a branch of considerable thickness, and will even do for a fight in case of need, while its shape is the best adapted to a people who carry no pockets, but use a large girdle instead. It is worn in a sheath.

Writing materials have so often been described that any reference to them would be superfluous, for they are the same all over Turkey. The Armenian character however is better written with a quill or steel pen than with the reed employed in writing the Arabic, Chaldee, or Hebrew. Their alphabet is of comparatively recent origin, having been invented since the introduction of Christianity among them. It contains thirty-eight letters, each representing a distinct sound, and is written from left to right. Unlike the Turkish, all vowel sounds are written; indeed, the Arabic character, though well adapted to the language for which it was made, is ill fitted to represent the Turkish, and those who are acquainted with the Armenian letters prefer them to any others for the rendering of the Osmanly:

A few letters have indeed to be omitted, the Turkish not possessing as great a variety of sounds as the Armenian. A specimen of the Armenian character will be found in the Appendix. There are several dialects in Asia Minor, distinct languages they might be called, which have not been reduced to writing. A Protestant Armenian has written the Koordish with Armenian letters, and has even translated the New Testament into that dialect, but a small portion alone has been printed. School-books are also wanted in the same, for there is a large and interesting population ready to receive instruction.

It is hard to understand why the people of this country so tenaciously cling to their clumsy flint guns, and cannot generally bring themselves to adopt percussion weapons. The only obvious reason is that they cannot themselves manufacture the cap, as they do the rest of the ammunition, every sportsman usually making his own powder. The greater complexity of the percussion-lock, also, seems to lead them to fear lest they should not be able to repair it in case of accident. The powder they manufacture, however, is both coarse and weak, and they need to use four or five times the quantity required of English powder; every time they fire, too, they have to go through a severe scrubbing operation to remove the deposit of charcoal left behind.

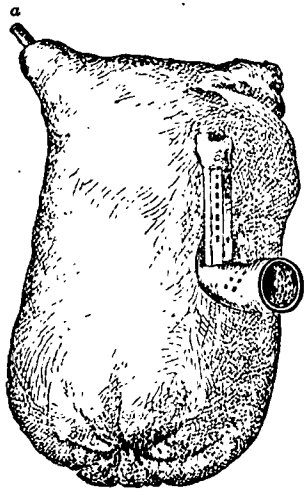
The guns used in the interior of the country are all old barrels; indeed, most of them bear marks indicating their foreign manufacture, and are the more esteemed

for it. They are heavy and long, and have every appearance of being the old cast-off muskets of Europe, which have done bloody service upon her battle-fields sometime during the last two centuries. These muskets, though heavy, are greatly valued, and are called "Soldat," but the wooden parts and the locks have all been re-made in the country. We believe barrels are not bored anywhere in Turkey, gunsmiths only finish them off. The iron ramrod is forked at one end like a pair of tongs, so that the sportsman cleans his gun every time he fires. But such weapons are not to be depended upon except in the hands of a few experienced marksmen. They never shoot birds on the wing, excepting perhaps the duck, whose flight is very regular. They are skilful in finding the hare asleep, and slaughter him in his nest. The Albanian gun is all of steel, with the exception of a small place in the middle of the butt, which is of wood. It is lighter than the other; it is very long, never less than five feet. All Orientals, however, have but one way of carrying a gun; the strap is laid upon the left shoulder, and the gun is carried under the left arm, and is steadied with the left hand; the motion wears out the jacket on that side, and there is a saying that a professional sportsman is known by the tear on the left side of his coat.

Music so deeply affects the life and character of a people, it is so sure an indication of their social condition, that the reader cannot be fully introduced into the peculiarities of Oriental life without a knowledge of

their instruments of music and the condition of this humanizing art.

The following are the principal instruments which are truly native products. The *keman* or *kemanje* is a violin, which is held like a violoncello or bass-viol. The guitar, called *tamboor* when large, and *saz* when of smaller size, is struck with a quill or thin piece of ivory. The shrill *zoorna* is a clarionet or hautboy, with a circular flat piece of wood upon which rests the performer's lips. This instrument is very loud, and is usually accompanied by the *daool*, or kettle-drum, or by the smaller *dambalak*, of earthenware, struck with the hands, or the still smaller pair of dambalaks, of the same material, which are struck with two sticks. The *tef*, timbrel, or tambourine, is generally played alone; so is the *naï*, a hollow reed, whose mouth-piece is simply the open end with the edges sharpened; it requires much practice to produce any sound at all. The same is true of the *tooloom saz*, or bagpipe, made of sheep-skin, blown at *a*. The instrument itself consists of a cow's-horn, in which are set three reeds with holes.



Bagpipe.

There is besides these another instrument, the dulci-

mer, which consists of a shallow box with open top, upon the bottom of which are stretched out strings of various lengths. There are two kinds of dulcimer, the smaller of which has catgut strings, and it is played by striking them with a thin piece of ivory, which is fastened to the middle finger of either hand. The larger dulcimer has wire strings, which are struck with long-handled little hammers, held in the two hands. It is the original of the pianoforte, which has reached so high a perfection in more fortunate Europe. It is chiefly used as an accompaniment to other instruments.

Every traveller in the East is struck with the difference existing between Oriental music and that of European nations. All say that there is a plaintiveness about it which is attractive and peculiar, but few have endeavoured to discover the principles upon which it is based, and the cause of the marked difference which is apparent to all. A little closer attention, however, does not fail to make the matter plain. The European scale, which probably had its birth in Italy, and during the Middle Ages, is constructed upon scientific principles. It is based upon a regular mathematical division of a chord, by which the space covered by the two extremities of the scale is made to give a true fifth and fourth, making perfect chords. This is done upon the hypothesis that sound is produced by vibrations, and that in order to obtain chords the vibrations must strike the ear simultaneously. It will be made

more clear by the following list of vibrations produced by the notes of the European scale:—

Do	Re	Mi	Fa	Sol	La	Si	Do
24	27	30	32	36	40	45	48

This Table explains the reason why the lower and higher Do are the notes that agree best together; the upper Do gives two vibrations for every one of the lower. Do and Sol next agree best together, Sol giving three vibrations for every two of Do. This accounts for the pleasure we feel when we hear the following notes struck together, Do, Mi, Sol, Do,—Do, Fa, La, Do,—and Re, Fa, Sol, Si. The Minor scale is based upon the same principle, though its Mi is different from that of the Major. Now we can apply this test to the Oriental scale by means of a little instrument, which counts the number of vibrations produced by each note. It has been done, and here is the result. We reduce the actual number of vibrations by a common multiple, in order to show their relation more clearly to the eye; we indeed only give an approximation to the real state of the case, but it is sufficiently correct to answer every practical purpose:—

Do	Re	Mi	Fa	Sol	La	Si	Do
25	29	32	36	40	44	46	50

This scale shows the reason why the Orientals cannot make use of chords. Even their bass is all on one note. The only chords they can have is in octaves. Their

scale, moreover, is a species of Minor, which accounts for its plaintive character. But it is extremely monotonous, and, though to the Oriental it possesses charms of its own, yet we are compelled to account for it on the principle of association. This style of music, however, prevails throughout the East, in Asia, and Northern Africa; and it is in use in Greece, European Turkey, and Russia.

It is a curious fact that almost all the songs of the country are Turkish. This is not owing to the authorship of these compositions, for the Christians furnish more than their proportion; and in some parts of the country the minstrels are Jews, while in the Danubian Provinces they are generally gipsies. The reason is probably to be found in the fact that the Turkish language is, by the shortness of its words, better adapted to poetry, and particularly for the purpose of expressing the set of ideas and sentiments to which this kind of composition is mostly confined; moreover, the performers being called to minister to the pleasure of all classes, prefer the use of a language which is intelligible to all. The Christians have an aversion to employing their own Christianised tongues, in which Divine Christian worship is daily chanted, for compositions which are often of a lewd and immoral character. You occasionally meet with a minstrel who possesses considerable talent for extemporising; and should a stranger, a gentleman or lady of wealth, be present in the company, they are made the subjects of an improvisation from

which the minstrel hopes and hardly ever fails to derive pecuniary advantage.

The "Improvisatore," however, is a regular profession, not in Italy alone, but in Asia Minor as well. It requires a long and peculiar course of study, as well as a strong natural inclination, in order to become duly fitted to enter a mode of life attended with much risk and little profit. When yet a child, the candidate attends some celebrated singer as a servant, receiving no wages but such presents as the company choose to bestow; and, while storing his mind with sonnets and practising his vocal organs, he also takes lessons from a Hodja or teacher, who instructs him in Arabic and Persian poetry. Such a course, filled up with the composition of verses, brings him to the age of twenty-five or thirty, when he usually begins to lead the extraordinary life he has chosen. Henceforth he is called an *Ashùk*, literally a *lover*, by which is meant an enthusiast fired with the passion of poetry. And he goes from one town to another, seeking for rivals, and challenging any man to excel him in the power of improvisation. Account for it as you will, it is a well-known fact that nearly all these men are blind. The general belief is, that blindness is produced by the violent excitement into which they throw themselves during their performances. Triumph is their only reward. For they live in extreme poverty, the alms of the benevolent, and particularly of those who listen to their songs, constituting their only means of support.

It is often said that history repeats itself. We shall not stop to draw the parallel between the *Ashùks* of Asia Minor and the Bards of ancient times, who flourished upon the same soil, and whose most illustrious chief was the immortal Homer. Some have contended that the name Homer was generic, and was, like the Turkish *Ashùk*, applied to a whole race of minstrels.

I had once the good fortune to witness an *Ashùk* contest. It was in the fine town of Mooghla, near the south-west corner of Asia Minor. An *Ashùk* had come in that day, and the public crier had challenged the town in his name to furnish an antagonist worthy to be its champion. Evening came. The field of contest was the interior court of the great Khan, whose stone galleries shone with the bonfires which had been lighted below in honour of the occasion. Many of the citizens had taken their seats around the court, and the *caffigi* was busy running here and there among the solemn and silent array, giving to one a pipe, to another a cup of coffee, and to a third a *narguileh*. One side of the central platform was occupied by the musicians; on the other, the rivals sat facing each other; and it was easy to perceive, by the vacant turning of the eyeballs of one of them, that, like Homer, the great *Ashùk* of antiquity, he was totally blind. After a prelude by the stringed instruments, his voice was heard pouring forth a brilliant couplet upon the silent night, in rich and manly strains; and, when he closed, the suppressed hum of the audience told that his eloquence was ap-

preciated. The musicians struck up the air, and hardly had their last note been heard, when the city champion in fair and fitting strains boldly sang his reply to the opening challenge. Thus they went on for some time; the improvised couplets flying across from one to the other rival; and, for a while, it seemed doubtful who would remain master of the field. Ere long, however, the man of Mooghla's voice began to lag behind in its replies; he was more and more at a loss for fitting words to match his antagonist's strains; while the Ashûk, growing bolder and more excited by the prospect of victory, pressed closer upon his foe, who was finally silenced and surrendered to his unquestioned superior. The Ashûk went on, pouring forth, in a triumphal tone, couplet after couplet of rich, melodious song, and apparently unconscious of all else, in the darkness of blindness, he sang at the top of his voice, like the nightingale of the neighbouring vale at the hour of midnight, with all the luxury of conscious superiority, and closed with a new laurel on his brow a new theme of triumph for his life-long wanderings.*

It is unnecessary to prosecute this subject any farther, and the conclusion of our description of these people will be made by giving some idea of their customs and habits. In doing this it will be convenient to refer to the three chief events in nearly every man's life, *i.e.* birth, marriage, and death.

The population of this country, though extremely

* See 'Oriental Album,' p. 24.

varied in many important respects, is of a mixed character, Turks, Christians of several sects, and Jews, living side by side. All these people have a great many things in common. The differences apply to distinct particulars, which are mostly connected with their religious faith. These differences and the separation between these different classes were formerly much greater than now. They lived in distinct quarters of the towns, and dressed differently; but all this is fast disappearing. Society is by no means cut up as it is in India by the existence of castes. In this respect, the state of things is very like that which prevails in Europe, where Papists, Protestants, and Jews cannot be distinguished by any conventional external badge or sign. In speaking, therefore, of the customs prevailing in this land, there will seldom be found occasion to point out the differences which exist in the customs of the various classes of the people.

It is often said that Orientals set a much higher value upon sons than daughters, but my observations support this assertion only to a limited extent. Parents desire to possess a son, but are as truly disappointed by the long delay of a daughter as are any other people.

The customs which characterize the birth of a child are very primitive, remaining essentially the same as in the remotest periods of history. They have not changed since the days of the Pharoahs. The new-born babe is rubbed with *salt*, and wrapt in a long swaddling cloth * which binds it down, limbs and all, like a little

* See Luke ii. 7 and 12.

mummy. Among Christians it is deemed a heathen, and is never kissed before baptism; when this ceremony has been performed, the organs of sense being touched with the holy oil, and its body put into the water, while the officiating priest pours it over its head, then and only then is his soul deemed safe from the danger of perdition, and then alone do relatives and friends allow themselves to indulge in expressions of fondness towards it. It is, however, considered very improper for the mother to show her affection for her child, and she never even kisses it except when alone. The grandmother always takes possession of the little stranger; her love is thought proper and becoming; the mother's part is simply to act as wet-nurse, and busy herself with her domestic cares.

The cradle is low and made of open work. The child is laid in it and kept tied down for twelve hours at a time and even more, by means of a cloth which fits closely over it, and is bound with cords to the cradle. The mother kneels by the side of it whenever the little one needs nourishment. Large beads are strung on the rod which unites the two ends of the little couch a few inches above the child's face, and serve to amuse it by their rattle, while the mother rocks it with her foot as she sits at work, or, as is more frequently the case, by pulling a string attached to one of the sides. The wrappings of the little patient (for such it may truly be called, considering that his powers of endurance are the first quality it is called upon to exercise), are not disturbed oftener than

once in twelve and sometimes twenty-four hours. It lies upon a bed of red clay, warmed previously to using; but we have known cases in which, from carelessness in heating, the tender skin had been burned from the middle of the back down to the knees. Add to this that the daily bath our mothers used to give us, is a thing quite unheard of, and the condition of these little sufferers can easily be imagined. My wife has rarely been more gratified than when she has succeeded in persuading a mother to loosen the limbs of her babe, and adopt our Western habits of cleanliness.

There exist but few family names in the East; in order to distinguish from each other persons bearing the same appellation, various devices are employed, no one rule being always adhered to. A man's name is often coupled with that of his business or profession: Ekmekji Ahmed, for instance, is Ahmed the Baker. This was common in New Testament times, for we there find "Simon the Tanner," and other similar names and titles. In Syria a married man is generally distinguished from another bearing the same name, by adding that of his son, as Yoosooph Aboo Anton, Joseph the father of Anthony.* As long as Anthony is a youth or unmarried, he is called the son of Joseph. As soon as he marries, however, he is distinguished by the name he intends to give to the son he hopes one day to have; so that a man is sometimes the father of a hypothetical son. Among the Armenians and the Greeks there is

* See Mark xv. 21.

a custom, of recent origin, by which a distinguishing epithet is made from the father's name. Thus in the latter language, Eustratius the son of Athanasius, becomes Eustratius Athanasides; and in Armenian, George the son of Thomas, becomes Kevork Toomasian. This custom, however, is very ancient, and has only been recently revived. It does not, however, contain the idea of a family name. For the son of Kevork is not like him a Toomasian, but Kevorkian. The more common Turkish style, which had until a few years ago been almost universal, consists in adding to the proper name that of the profession, or in appending an arbitrary surname or nickname, which is either a hit upon the man's character, refers to some peculiarity of form, or recalls some well-known but unusual incident in the man's history. The following may be taken as fair samples: Moom Yakmaz Nicola means Nicolas that does not burn a candle; we should say Nicolas the miser. Sheïtan Oghloo Stepan, is Stephen the son of Satan. Zobaboornoo Carabed, is shovel-nosed Carabed (Forerunner, one of the names of John the Baptist). It gives a correct idea of the man's facial peculiarities. Belkùrùk Mùgrditch, is Baptist the broken-backed. It should be observed that some of these nicknames have become family names, by which many individuals are distinguished, and to whom the appellation, as a nickname, has no proper application; but no one appears offended by being made to bear them.

As for women, they are distinguished when bearing

the same name by the occasional addition of their husband's, or, if unmarried, their father's name; and this is the more necessary wherever the custom prevails of calling every Christian woman Doodoo. Their own names, however, are often extremely fanciful, and frequently really pretty; for the entire range of the flowers of the field, the trees of the forest, the precious gems of the earth, the perfumes that delight the senses, and the stars that stud the heavens, are laid under contribution to furnish names sufficiently expressive of their appreciation of the merits of their fair ones.

Boys and girls attend the same school, when the latter go to school at all. They indeed dress alike, and a girl is often distinguished from a boy only by the numerous tresses into which her hair is braided, and which hang down her back, while a boy's hair is cut short. A little girl's time is employed in play, and in assisting the family as she may be able. At ten years of age she covers her head, when in the street, with a coloured muslin handkerchief; and, two or three years later, she holds it close to her face, or puts on a woman's veil. This differs in the interior of the country from what is worn in the capital, for it consists of a cotton or silk sheet which hangs around the person, descending over the forehead to the eyes, tightened round the body, and made fast to the girdle in front. One of the hands holds up a portion so as to screen the lower part of the face, while the other is free. This veil completely hides the costume, and nothing is seen

but the eyes and the boots or shoes, which have thick soles, although in many places the yellow boot and slipper still maintain their ancient sway.

In the capital, where sumptuary laws have only recently begun to relax their severity, Christian and Jewish women are distinguished from the Muslem by the colour of their cloaks. The latter wear bright, vivid colours—apple-green, scarlet, lemon-colour, and sky-blue being the favourites. The Rayahs (all who are not Muslems) can only wear dull or neutral tints, such as drab, purple, grey, and the darker shades generally. The face also is less covered, the nose and eyes being in sight. They cannot wear yellow boots or slippers, but only such as are of darker hues, and generally use black. Many Armenian and Greek ladies at the capital have adopted the European costume, even the hat. Others have done so partially, but have not ventured to lay aside the muslins and the cloak. These consist, first, of a piece of white muslin placed under the eyes, so as to cover the nose and lower part of the face, Rayahs leaving the nose free. This piece of almost gauze-like muslin is fastened behind the head, and its folds lie upon the breast. Secondly, another and larger piece of muslin is laid over the head, so as to reach down in front over the forehead and eyebrows, while on the other side it hangs for some distance down the back. The cloak is of broadcloth, merino, or some other light woollen fabric, and covers the whole person, a rectangular piece hanging loosely from the shoulders,

and reaching almost to the ground. The front of the cloak is held by the hand, and the portion which hangs behind from the shoulders completely hides the form of the wearer. The full trowsers, drawn and fastened a little below the knee, do not appear; a boot of yellow morocco is worn under a slipper of the same colour. The latter is laid aside on entering a room, and the thin-soled boot may be worn even when reclining upon a sofa, or sitting upon the feet. It should be remarked, however, that Christian and Jewish women conform to the Turkish custom of covering the face, simply as a means of personal protection, knowing the sensual ideas and uncontrolled passions of the Muslems. When they do not apprehend meeting with these disagreeable and dangerous neighbours, they go into the street in the same costume as at home.

We have now reached the second of the chief events of human life, *i.e.* marriage; and beg leave of the reader to be allowed to take breath and resume the subject in another chapter.

CHAPTER X.

Social intercourse of the sexes — Preliminaries to marriage — Divorce — Marriage festivities — Toilet of the bride — Carrying home the dowry — Midnight procession — Marriage ceremony: Armenian and Turkish — The bride in her adopted home — Lax state of morals — Christianity *versus* Islamism — Care of the sick — Strange remedies — Prevailing diseases — Vaccination — Funeral customs — Graves and tombs — Cemeteries.

THE social intercourse of the sexes being prohibited in Turkey either by direct religious injunction or by long-established custom, marriage has to be brought about in a different manner, and must be based upon different principles from those which prevail with Occidental nations. Among the Christians, indeed, the rule of non-intercourse is not so strictly observed, so that young men and women frequently meet, and learn to know each other at least by sight; but they have no opportunity whatever of studying one another's character, tastes, and habits, or of making an intelligent choice. With the Turks it is still worse, for the young man cannot be supposed even to have seen the face of his future bride, or to have heard her voice, unless favoured by such accidents as sometimes, though rarely, occur. The girl, however, always has the advantage of the young man, for she sees everybody, though she

herself can be seen by no one but her nearest relatives; this advantage, however, is of slight avail to her, for she has little or no voice in the matter, although it chiefly affects her own happiness and welfare. With the parents of the young man lies the choice of a bride for their son, although such a decision is never made without consulting his wishes. They look for a suitable match among the marriageable girls who occupy a rank in society equal or superior to their own. Their being no aristocracy, wealth is almost exclusively the recognised distinction; there are old families where such views do not prevail, but in the opinion of the majority a man who but yesterday laboured as a cook or menial, becomes, by the possession of wealth, equal to such as have inherited their property from generations of ancestors. The mother, and with her perhaps the aunts of the candidate—a number, in fine, of his nearest female relatives—make a gala visit to the families of the fair ones, and the latter wait upon the company, attired in their best, and displaying the jewels and precious ornaments which are to constitute their marriage portions. They also contrive to meet at the public bath, in order to make sure that no physical deformity has been concealed from their scrutinizing gaze. These preliminaries having been satisfactorily concluded, a direct offer of marriage is made by the parents of the future bridegroom to those of the bride, who, for the most part, is not consulted as to her wishes in the matter, but is merely informed that

a husband has been found for her, and is told his name. When this arrangement has been concluded, and the dowry has been settled, both as to amount and as to kind, the young man sends a present to the girl, generally consisting of jewels or gold coins. The dowry of the girl always includes a new set of clothing, and everything needed for housekeeping; but the mode of life of Orientals is simple, and these articles need not be numerous; they mostly consist of sofa and bed furniture, a few carpets, and cooking utensils made of copper. The bridegroom, however, is bound always to provide the suit in which his bride is to be arrayed. It is customary for friends and relations to send presents, consisting chiefly of articles of clothing, which are laid out in a separate room, and exhibited to all who call upon the family. It is only among the lowest classes that a man bargains for a girl whom he wishes to make his wife. The Christians, especially, discourage such an estimate of the female sex; but the gipsies, who profess to adhere to the faith of the Armenian Church, while they hold to many heathen notions and practices, sometimes buy their wives of the poor Armenians, who refuse otherwise to intermarry with them.

The marriageable age for girls is usually fourteen or fifteen, though many are married at twelve, and even earlier. When a young lady has reached the age of twenty, the chances are many that she will spend her life in single blessedness. Young men are rarely

married before eighteen, and usually between twenty and twenty-five. Divorce being impossible among the Christians under any circumstances, and a third marriage being prohibited, the disproportion of age is rarely greater than is implied in the above. With the Turks and the Jews, on the other hand, divorce is easy and of frequent occurrence. There are few men, except among the hardy cultivators of the soil, who have not divorced their wives; some of them have thus been the husbands of a dozen in succession. Indeed, it almost seems to be a rule with the Muslems, that the older the bridegroom, the younger the bride. We have known a man of seventy wed a girl of twelve. It is more frequent, however, in such cases that they are slaves, purchased with money, who became lawful wives only after the birth of a child. In accordance with a custom, probably as ancient as the Osmanly dynasty, the Sultan's mother, once every year, bends the knee before him, and kisses the hem of his robe; it is on the "Night of Power," the greatest yearly festival celebrated at the capital, when brilliant fireworks illuminate the Bosphorus and the Golden Horn. She at the same time presents him with a young Circassian slave, who is taken at once into his harem. The festival might be more aptly denominated the Sultan's yearly espousals. This yearly accession to his household is, however, by no means its only increase; it knows no limit but his own independent will, since he is deemed to be the head and highest representative and embodiment of

the religion of Mohammed, and the vicar of God himself upon the earth.

Marriage festivities usually take place during the winter, when the people have most leisure, and are all at home. With the Christians, who are overburdened with Church fasts, the period is strictly limited; it comprises a few weeks between the long fast which precedes Christmas, and the one before Easter, during which alone they are allowed to eat meat. All the rest of the winter they are supposed to be in too sad a mood to have a heart for "marrying or giving in marriage." Sunday evening is the only time for celebrating the ceremony, although when too many marriages occur at once for the priests to attend to them, Monday, and even Tuesday, are regarded as equally auspicious days. In some places, however, rather than marry at any other time than Sunday night, the priests perform a single ceremony for three and even four couples at once. With the Turks, Thursday noon is the time always selected. It is thought that the reason why the Christians perform the rite at midnight in some places, rather than in the day time, is the fear of interruption or molestation from the Muslems. The custom, however, would seem to have originated in very early times; it was thus with the Jews in the time of our Saviour; but they now perform the ceremony indifferently during the day or at night.

When the parties are wealthy, several days of rejoicing and good cheer precede the ceremony. Feast-

ing with music goes on at once in the house of the bridegroom and the bride. In many cases the table is spread from morning until night, as it is also in Abyssinia; the whole acquaintance of the parties, and even the citizens in general, assemble in crowds around it. Portions are sent to such as are unable to be present; they consist of pilaf (rice) and roasted lamb. Nor is there any lack of libations of strong drink or *raki*, which is made of the juice of the grape by fermentation, and in which many, both clergy and laity, and in some parts of the country the women, indulge to excess, even to being obliged to be conveyed home in a state of unconsciousness.

The toilet of the bride is an elaborate ceremonial, which is always witnessed by her assembled female guests. Her hands, and sometimes her feet, are dyed red with the leaves of the *henna*. She is attended at the bath by musical performers, and her hair is plaited in fine braids, flowing down her back, while a feast of good things is distributed to all present. In the meantime the youthful maiden must affect the deepest sorrow, and weep frantically, in unison with the group of ladies around, while the singing women, accompanying themselves with a *tambourine*, recount in a plaintive dirge the sad separation from home and friends, so near at hand. A similar ceremonial is gone through by the bridegroom; he is attended to the bath by his youthful companions; but merriment, not mourning, is the order

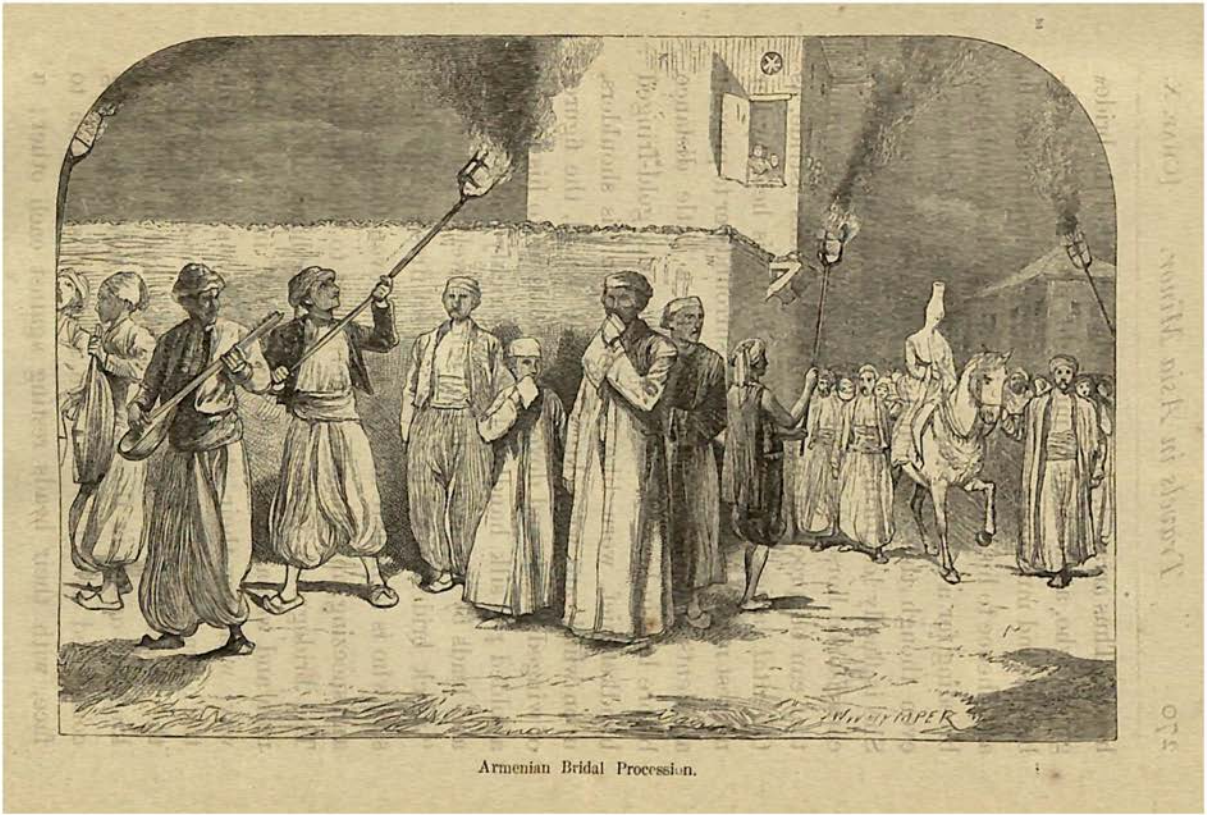
of the day with them. Among the Christians, the fear of intrusion and insult on the part of their Muslem foes, leads them to keep their festivities within the house. But in a Turkish marriage the musicians stand in the street from early morn till late at night; the air is filled with the shrill sound of the *zoorna* and the deafening drum, for a week together; boys in the garb of women dance on the highway for the amusement of the public, fire-arms are discharged during the day, and rockets and other fireworks at night.

Just before the celebration of the ceremony the dowry of the bride is carried to the bridegroom's house. The Christians do it privately and unostentatiously, so as not to attract public attention, for fear of a violent assault and robbery by Muslem *chapkùns* (rowdies). But the Turks take great pleasure in the display, however meagre; and it forms an important part of the celebration. The dowry is carried on horses and mules, with many little bells jingling from their heads, necks, and saddles, and with as handsome ornaments thrown over them as the parties can borrow, if they do not own them. They pass through the streets in procession, preceded by music, and accompanied by the male relations and friends of the parties on foot.

When every other preparation has been completed, and the marriage ceremony alone remains to be performed, the finishing touch is given to the bride's toilet. In most places, and among all classes and nationalities, a pasteboard horn, called *Dodos*, is fastened on the

crown of her head, which has somewhat of the shape of a broad trumpet, with the broadest end uppermost. This appendage is used exclusively in the espousals of a virgin, and is never employed where the bride is a widow; indeed, in such cases the ceremony is brief and simple. In the case of Turkish and Jewish brides, the head, all around the base of the horn, is adorned with natural or artificial flowers. The Turkish bride wears no veil at all, and her face is spotted over with dark patches and bits of gold tinsel, rendered adhesive by the use of honey, which are supposed to enhance her beauty; while the Jewess simply wears white gauze, that entirely fails to conceal her. The Turkish bride keeps her eyes steadily cast downwards, but the Jewess closes them completely, nominally from bashfulness and modesty. It is a curious fact that among the terra cottas found in the ruins of the ancient city of Smyrna, a head of a female has been discovered, wearing precisely such an ornament; around the base is arranged what seems to be a braid of her own hair, but it may be a garland of flowers. In attiring a Christian bride, a white veil is first thrown over the horn, which descends along her back to the ground, and is embroidered with gold thread; another veil, of thick red silk, covers the whole figure from the top of the *dodos* down to the feet in front, and is pinned together behind the head, effectually concealing her features. Festoons of pearls are sometimes fastened outside it around the

head. Thus arrayed, she awaits the arrival of the bridegroom, who, at the hour of midnight, preceded by torch-bearers and musicians, comes to convey her to the church, and thence to his house. It is a sign of modesty and good breeding for a girl to refuse to go, to weep, and to resist, even though this may put her head-gear in jeopardy. She is finally led forth, and assisted to mount a richly-caparisoned horse, the most showy and spirited animal that can be procured, upon which she rides astride, as Oriental ladies always do. The bridle is held by her nearest male relative, and others surround her to prevent accidents. The bridegroom walks a little distance before her; in his best attire, with a scarlet gold-fringed handkerchief, worn like a shawl upon his shoulders, upon which are wrought, with gold thread, the figures of winged angels and doves. He holds up to his mouth a folded red silk handkerchief, also richly embroidered, and leads by the hand a lad of ten or twelve, called the "mock bridegroom," in every respect dressed like himself, who is to imitate all that he does, even to coughing and sneezing, and thus afford merriment to the company. The bridegroom is bound to kiss the hand of every man and woman he may chance to fall in with on the way, whatever their station or religious faith. The torch-bearers and musicians lead the procession. When they reach the church the bridegroom and bride, called king and queen in the church-service (her *dodos* being considered as her crown), are made to stand face to face, with their heads resting against each other; a



Armenian Bridal Procession.

young man, selected by the bridegroom, holds a silver cross as near as possible to their foreheads; the service is chanted, and the narrative of the marriage at Cana is read in the ancient dialect, as well as portions of the Gospels and the Epistles referring to the subject. The priest fastens a small gold cross to each of their heads, which is worn till the next day; no consent is asked, no promises are required; the yoke is simply placed upon the shoulders of the parties. The whole ceremonial lasts about half an hour; and so, with the nuptial benediction, the party retire to the bridegroom's dwelling, where they are received with lighted candles or lamps by the female members of his family.

The remainder of the night, like the preceding day or evening, according to the circumstances of the family, is spent in festivities, in which *raki* unfortunately plays a conspicuous part, being freely indulged in, not only by the men, but by the women as well, and not least by the officiating clergy. There is no sleep, therefore, nor rest that night, and the whole of the succeeding day is taken up with the calls of friends, who are entertained with refreshments. The weary bride, her face still bound as when the ceremony was performed the night before, is obliged to stand during the whole day, cannot speak above a whisper, and even thus may only ask for something very necessary. A roguish lady told us that when she was married she took care to provide herself with a stout pin, with which she pricked so many holes in her thick red veil that she saw every-

thing perfectly from the moment she left her father's house to the end. But the poor bride's misery must surely culminate on this day immediately succeeding the night of her nuptials. She is not allowed to sit down, unless at the special request of a visitor, but may occasionally, if overcome with fatigue, lean against the wall. She cannot remove her veil, even to eat, but must be fed under it with a spoon. Toward evening the priest comes to the house, and having first secured the fee for which he had bargained to perform the rite, he blesses the pair, and removes the small cross which he had fastened on their heads. The bride is then unveiled by the bridegroom himself, and is supposed to be seen by her husband for the first time.

The Turkish ceremonial somewhat differs from the Christian, it possesses little or nothing of a religious character, although the clergy are present. The moollah, or priest, goes to the house of the bride and asks her, in the presence of witnesses, whether she accepts the man whom he names, *i.e.* the bridegroom, for her husband. On her affirmative reply, she is placed in a *tahtaravan*, with some of her friends, and conveyed to the house of her intended. The *tahtaravan*, already alluded to (p. 71), is an oblong box, latticed around, and closely curtained, with a door at each side. A mattress is spread on the bottom, and four ladies comfortably sit in it, native fashion, resting upon cushions. Two stout poles pass underneath, and are made fast

along the edge of the longer sides of this box; their extremities fit into a peculiar harness, fastened to the packs of two strong mules, one of which leads in front, while the other follows behind, guided by experienced men. The bride is at once introduced to her husband's household, and nothing more is required to complete the conjugal ceremony. There is, therefore, strictly speaking, no religious rite, and it may correctly be affirmed that, according to the Koran, marriage is a civil contract. On the other hand, however, it is impossible to discriminate in the Koran between civil and religious matters. The whole constitution of society, and of the State, is placed under the sanction of religion, and bears a certain stamp of infallibility. The whole stands together, and if any part go down, it must drag all the rest of the cunning structure with it. It is as really heresy to admit that a Giaour has a right to bear witness against a Muslem, or to assert that the earth turns round the sun, as it is to deny that there is one God and that Mohammed is his Prophet. As to the public religious practices or ceremonies of the Turks, they consist simply in the priest or moollah uttering aloud the prayer which he and every Turk is obliged by his law to repeat, with slight modifications, five times every day; as many as desire it, take a position in a line with or behind the priest, and perform the genuflexions, prostrations, &c., in unison with him as their leader.

But we have introduced the bride into her adopted

home. We have placed her, young and inexperienced, a little girl indeed, who is yet to develop into a woman, in the hands and under the guardianship of her mother-in-law and her adopted sisters. She truly and exclusively becomes a member of the household. She cannot henceforth even call upon her own mother except as she is specially allowed to do so by her adopted parents. Among the middle and lower classes she becomes the drudge, doing all the coarser and rougher work of the house; she waits upon all the rest—her adopted sisters, younger than herself, being alone excepted. She is not to uncover her face in the presence of her father-in-law, she cannot speak to him above a whisper, and only in reply to a question. We have known ladies, whose faces had not been seen, nor their voices heard, by their fathers-in-law during the space of fifteen or even twenty years. The bride's mouth is bound with a handkerchief, to restrain, it may be supposed, any disposition to the immoderate use of her tongue. This is continued for several months and even years after marriage; though this custom, like many others, is being laid aside under the influence of the progress of Western ideas. We have already pointed out the notion these people entertain, that affection ought not to be manifested by a mother towards her offspring, and that such feelings are becoming only to the father, the grand-parents, and other relatives. It should however be observed, that so unnatural a sentiment has to yield to the higher law of nature; for the rule appears to apply only to the first-born, and

mothers seem to fondle their younger children as much as in any other land.

It has already been observed that among Christians of every sect divorce is impossible. No matter how cruel a man may be to his wife; no matter how unfaithful he may prove to his conjugal vows, or how openly he may trample them under foot, she can obtain no redress. The priests sometimes separate them for a while, but the husband always has the advantage in the end. We have heard of a man who compelled his injured wife to hold the ladder by which he climbed over the wall to meet his paramour, and to make her wait there until he returned; and no redress could be obtained. Nor can the husband get rid of a faithless companion, though, by his greater power to annoy her, he exercises more control over her conduct. It is easy to see that morality finds poor encouragement in such a state of things; and, although little that is blameable becomes a subject of public talk, inquiry and careful observation reveal a fearfully demoralized state of society throughout the country. And we have, moreover, reason to believe that, as well as in every other land, the rule holds good that in the larger towns of the sea-board the state of morals is even worse, excepting that portion of the population which is coming more and more under the influence of education; it is also specially noteworthy that greater purity of morals prevails wherever there is greater freedom from Muslem influence and interference.

Nor does the extreme laxity which prevails among the Muslem portion of the population conduce to a better order of things. The plurality of wives, which their religion allows, and the facility of divorce, appear to remove every control from the passions, and according to their own account of themselves, they are the most immoral and lewd people upon the face of the earth. The men, not content with polygamy and divorce, are notorious for seeking the company of females of disreputable character, and more than this, taking advantage of the impunity they enjoy toward the Christians, they sometimes even violate their domiciles, or just order them to vacate their houses in their favour, thus wounding them in the tenderest spot. There are yet viler crimes practised by the votaries of the False Prophet, of both sexes, the very mention of which would make these pages unfit to be read by a Christian public: crimes not only as horrible as those alluded to by St. Paul, as perpetrated by the heathens, and denounced by the law of Moses, but even surpassing them!

Those Orientals who have heard how Occidentals manage the relations of the sexes, freely acknowledge that our mode of dealing with the question is preferable to their own, though they think, perhaps with reason, that we carry some things to an extreme. There cannot be a doubt that their present customs, so different in many respects from those which prevailed during the first ages of the Christian era, were intro-

duced by the invading hosts which came from farther East, from Arabia, Persia, and Turkistan, and that the conquered Christians were not only compelled to conform to them for their own safety, but their views and feelings upon the subject were gradually affected by such a compliance. Ancient remains and history indicate a contrast between the Romans and Greeks on the one hand, and the people of Asia Minor on the other, with regard to the freedom of intercourse between the sexes, this Peninsula being on this and every other topic the point of meeting and contest between Western and Eastern ideas. And when, finally, Christianity sunk before Islamism, when her pulpits were silenced, and her schools broken up, and all that remained of her teaching was reduced to a few unintelligible forms, the East established here its own ideas and practices, even among the populations which did not forsake their faith. But things are now changed; Christianity, preserved in the West, and there purified by fiery trials, clothing herself with a civilization more in accordance with her own spirit than that she had found in the Roman and Byzantine empires, has started to regain her former possessions, and push back the foes that have so long trampled upon this "goodly land." The Christian population, breathing anew the faith of their fathers, are throwing off the Mohammedan incubus, and are returning to usages and practices more in consonance with their faith and religious principles. The improvements in the moral, intellectual, and social

condition of the Christian population, therefore, are radical, and must go on and become more and more valuable; for they possess the true basis of modern civilization—a purified and renovated Christian faith. As regards the Muslems, however, it is very easy to discover that the few changes adopted by them are only superficial; the outward coating of their character is changed, they are painted over with fresh and different colours, but they remain the same within. There can be no radical change in them until they abandon their faith and heartily receive Christianity; and even then, there will be needed, in most cases, the lapse of several generations, before the influence of the Mohammedan faith upon the moral sense and passions is wholly obliterated; they must live for some time under the light of Gospel truth before the seed of true humanity, buried in their breasts, can germinate and grow. Nor are these views mere theory. They are clearly established by all the facts we possess, by the character of the Turkish converts hitherto gained to Christianity, compared with the renovated Christian natives; and they are the views entertained by all who have lived long in this country, and have had an opportunity of observing the peculiarities of the different classes of its inhabitants. We are aware that a different opinion prevails in Europe, and that many suppose that modern civilization can be grafted upon Mohammedan faith, just as effectually and as easily as it is supposed to have been grafted upon Christianity. This hypo-

thesis is based upon two radical mistakes. It ignores the influence of Christianity in producing modern civilization, and ascribes the changes wrought by the latter to its own inherent power. But the other mistake is still more glaring. It forgets the nature of Islam, which comprises a complete system, not only of faith, but of morals, civil polity, and law; the whole originating from one mind, closely bound together in all its parts, and bearing the sanction of a Divine, and, therefore, infallible revelation. It is easy to see that such a system can exist only in its integrity: if one portion be rejected, the whole necessarily falls to the ground. The reforms that have thus far been made by the Turks, refer only to matters unrevealed in the Koran, *i.e.* the costume of the people, the military organization, and affairs of a secondary nature. It has been extremely difficult to bring about these reforms on account of the strong prejudices of an ignorant and bigoted population, who are accustomed to believe that nothing good can come to them from Giaours. But the Koran remains as yet untouched. The nearest approach that has been made to the violation of its principles, has been the removal of the hateful and humiliating capitation tax, whereby every Christian was obliged to pay a yearly tribute for the privilege of carrying his head upon his shoulders. But in its stead another tax has been substituted, bearing a different name, and much larger in amount. This was done after duly consulting the "law officers of the Crown," and ascertaining from them that it could

be done without really disobeying the commands of the Koran. But all attempts to introduce the taking of the testimony of Christians in cases affecting Muslems have failed, and will prove unavailing. Even were the Government finally compelled to keep the promises which, for the mere purpose of gaining time, they have made, upon the subject, to the European powers; the judge, whose only law book is the Koran and its Commentaries, would feel bound to pay no attention in his decision to anything advanced by a Giaour. So also respecting the false witness of a Mohammedan; as long as it is sanctioned by "the Book," which, by requiring such witness to be accepted, apologizes for the perjurer, and screens him from punishment, it will be found impossible to purify the courts of justice, without denying the authority of that book. The same principle is made apparent in another notorious fact. The Government, ever awake to the importance of maintaining a high character with the European powers, and of throwing dust in their eyes, have established in all the large cities, where they are watched by the eagle-eyed consular body, schools which profess to go beyond mere Mohammedan law, and to teach modern science; and as no suitable teachers can be found among the Turks, the professors are foreigners. But it is found that these schools never prosper, and the only reason assigned for it is that the branches taught in them have an infidel tendency, *i. e.* they are opposed to the teaching of the Koran. The consequence is that

very few men, such only as have already lost their faith in Mohammedanism, are willing to send their children to them. And they must also be ready to encounter public opinion, which considers these institutions Giaour expedients for sapping the foundations of their faith. Turn on the other hand to the Christians, and see the gratitude with which they receive the blessings of an enlightened education, and the proof is irresistible that the hopes of the country lie with them. We are, therefore, firmly and intelligently of the opinion, that as long as Mohammedanism stands, a sufficient reformation in civil and social matters among its votaries is an impossible thing. It will probably melt away like a frozen iceberg before the gradually increasing light and heat of modern science, of civilization, and of Christianity. It may, and probably will, as is firmly held by Muslems themselves, carry back some of its "remains" to the lands of its origin. But its doom is fixed, and the wisdom of men will consist in executing the sentence without haste and yet without hesitation, remembering that these deluded people too are our brothers.

We have dwelt, at length, upon the foregoing topics, because they form a large and important part of the life of a people, and give an insight into their character and social condition. We shall dwell more briefly upon the closing scenes of their lives.

The care of the sick is little understood in Turkey, and good nursing is unknown. Quacks, too, abound, and everybody thinks that he is himself capable, has a

perfect right, and is, indeed, under moral obligation, to prescribe for the sick. The patient always expects to be cured at once. Half an hour, an hour at the most, is the time allowed to prove the efficacy of every new nostrum they try; and the larger and more nauseous the remedy, the more good it is expected to do. During a gratuitous practice of many years to thousands, mostly among the poor, I have found this to be the chief obstacle in the way of doing good. As a general rule, medicine acts very well on their constitutions, and nature's healthy reaction is easily excited, so that the curative process is energetic and rapid; this is probably owing to their out-of-door life, abundance of exercise, and their simple diet; but they lack discrimination in observing their symptoms, and patience to await the benefits of medical treatment. They have often said, "What good will your pills or your few drops do me? Give me a good large tumbler of something very nasty, that will clean me out." There is no limit which their imaginations will not reach in the search of unheard-of remedies: a fever patient is often completely stripped, and buried to the neck in the soil; or a sheep is killed, the skin quickly taken off, and while warm carefully and closely wrapped around the naked body of the patient. But the most incredible remedies are those used for the cure of intermittent fever. All Europeans are supposed to be doctors, as a matter of course, and are applied to for medicine; or rather, they do not consider medicine to be a special

profession, for which particular studies are required; but everybody has more or less medical knowledge picked up here and there, and as Europeans know more than anybody else on other topics, so they must on this. Mr. Stevens, former British Consul at Samsoon, was often applied to by the people of that fever district for something to subdue the intermittent. Finding that refusal did not save him from annoyance, he resolved to give them something which they might find useless, and let him alone. So he presented the applicants with an impression in ink of the Consular seal upon a bit of paper. This talisman was soaked in water, and cured many who had the privilege of a swallow; and the Consul, instead of getting rid of his patients, found he had the whole town upon his hands, and that the applicants for the stamp of Her Majesty's wonder-working arms were placing him in a state of siege. Whatever remedies are employed, diet and nursing are quite unknown. It is thought that however sick a man may be, he must die if he stop eating, and that the food which will keep a man well is no less needed when he is sick; and so every effort is made to coax the patient to partake of any and every kind of nourishment. Friends gather around him; conversation of a lively nature is carried on for the sake of diverting his mind from gloomy and painful subjects; and great care is used to produce and entertain the belief that no danger is to be apprehended. At night, however, all retire to rest, and the sick person is almost

always left to himself, with a cup of water perhaps, to struggle unaided against his malady, and is often found quite dead and stiff in the morning. The rich, however, generally insist upon keeping the household around them all night. We have known a man who had risen from a state of servitude to the possession of great wealth, and who was fond of displaying it, call for all the lamps in the house, of which he had a magnificent collection: he had them all lighted and placed about the room and around his bed, and appeared to enjoy great satisfaction in breathing his last amid the gorgeous display.

The prevailing diseases depend, as in other lands, both upon local causes and habits of living. Intermittent fever is the great scourge of the land. Of the chronic diseases, scrofulous affections, often taking the form of pulmonary consumption, are common in the lower districts and large towns. This is probably to be attributed to their vegetable diet, and to their habit of spending the winter in the lower part of the house for the sake of greater warmth; for such rooms are always damp, and poorly aired. There is no doubt, also, that the custom which allows many persons to occupy and sleep in the same room, tends to develop the same order of ailments. Of eruptive diseases, scarlet fever prevails and is dangerous upon the higher land or plateau which occupies the greater portion of the Peninsula. Small-pox is found everywhere, and commits great ravages, the doctors charging so high for vaccinating

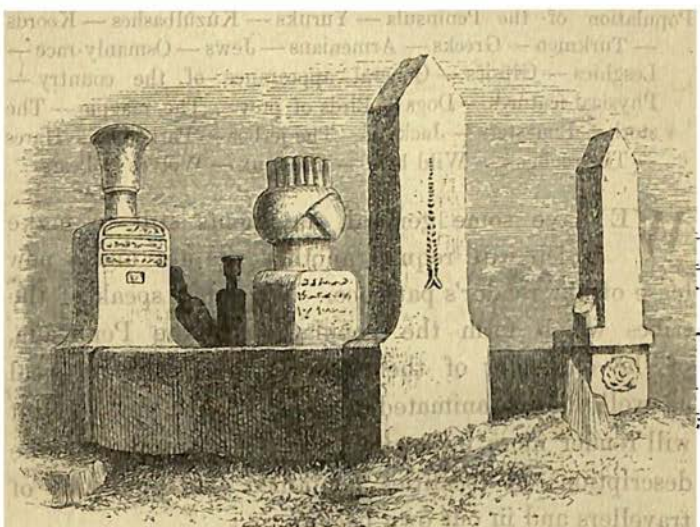
that the rich alone can avail themselves of this means of protection. The principle upon which vaccination is based, however, appears to have been long known by the people of this country, for it is applied, in districts where vaccination for small-pox has not yet been introduced, for purposes quite unknown to modern science. Mothers are in the habit of giving their new-born babes a draught of the poisonous fangs of the scorpion, the tarantula (spider), and venomous snakes preserved in spirit, whereby they are proof for life against the venom of these creatures. I have known a whole family of children who had thus been made proof against the sting of the scorpion; they worked in a field which so abounded with these venomous insects that no one else ever ventured to step into it; and yet they turned up the stones, and took handfuls of scorpions, which struck them with their stings but produced no sensible impression, while their mother, who had herself administered the preservative potion a few days after the birth of each, was sitting upon a stone on the edge of the field, and never ventured to step into it.

As soon as death is fully ascertained to have taken place, the body is placed in an open bier, and lies in full view as it is conveyed, first to the church, for the reading of the service of the dead, and thence to the burying ground, where it is laid in a grave not more than two feet in depth, being first lifted off the bier. Few are allowed to be buried in the church grounds, and most cemeteries are on the edge of the town. The

rich alone have graves of their own, or rather purchase a piece of ground where all the members of the family are buried in different graves. The greater number by far are buried in a grave which has served the purpose many times before. The Greek churches have their surrounding courts or yards paved with large slabs, each of which is a grave, in which the dead are buried in succession, the old bones being each time collected and placed in a vault built for the purpose. But others place the bones which come up, in digging, at the head and foot of the grave before laying down the new tenant. It is probable that the great quantity of bones, thus accumulated in graves, in process of centuries, is the reason for which they are generally dug so shallow. These common graves generally bear no stone. Muslems, however, never bury twice in the same grave, a fact which sufficiently accounts for their cemeteries being always so much more extensive than those of Christians, who are not allowed to bury beyond a certain limit, and are therefore always cramped for room. The tombs of the latter generally consist of a flat slab of limestone or marble, with an inscription which often closes with the insignia of the man's profession. In Armenia proper the oldest grave-stones are cut into the shape of a crouching ram, with the inscription upon the side of his body; a few of these are to be seen at Constantinople. Among the Muslems, these memorials of the dead are far more gorgeous and elaborate, owing to their superior wealth, and their

immunity from desecration. They contain one, and often two upright stones, set up at the ends of the graves; with the rich there is, besides, a box-shaped tomb of marble, and the whole is elaborately carved, and often gilded and painted. The larger upright stone, set up at the head of the grave, is surmounted by an imitation of the head-dress worn by the dead, and contains the inscription. Many of the extensive cemeteries at Constantinople contain an extremely varied and highly curious museum of the head-dresses worn by the Turks ever since the Conquest, *i.e.* for the last four hundred years; and in the interior of the Peninsula, particularly at Broosa, the first seat of the Turkish empire, specimens are found of still higher antiquity. This custom does not appear to have prevailed among the Saracens, but seems to be confined to the Osmanly race. In many parts of the country the pillars of ancient buildings have been turned into grave-stones for their dead by the Muslem destroyer, and mostly remain without inscription. The extensive Turkish cemeteries of Akhissar, the ancient Thyatira, are a perfect forest of ancient pillars, mostly of marble. The graves of women are marked by an upright slab pointed at the top, often carved and gilded; the smaller stone at the foot usually bears the carving of a cypress tree, which is the Turkish emblem of a graceful woman. The custom of planting a cypress at the head of each grave is certainly beautiful, but the Christians are not allowed the privilege. It is in this way the magnificent forests of cypress at Con-

stantinople, Smyrna, Thyatira, Philadelphia, and many other places have been created. They are not found, however, upon the great plateau; in some rural districts the oak, the *tsikoodia*, a species of pistachio, and even pines are used as substitutes. But through most of the interior, the cemeteries of Muslem, Christian, and Jew are alike destitute of verdure and shade.



Turkish Tombs.

CHAPTER XI.

Population of the Peninsula — Yuruks — Kùzùlbashes — Koords — Turkmen — Greeks — Armenians — Jews — Osmanly race — Lesghies — Gipsies — General appearance of the country — Physical features — Dogs — Birds of prey — The magpie — The stork — Songsters — Jackals — The jerboa — Partridges — Hares — The roebuck — Wild boar — The lynx — Wolves — Bears.

WE have some general statements still to make which will require another chapter and a new lease of the reader's patience. We must speak of the tribes which form the population of the Peninsula, of the character of the country, and of its physical as well as its animated features. Such an account will render more interesting as well as intelligible the descriptions of localities contained in the books of travellers and in our own pages.

The Koords, Kùzùlbashes, Turkmen, and Yuruks, subdivided into many and distinct tribes, are supposed to be the remaining representatives of the aboriginal inhabitants of this Peninsula. Some of these people lead to this day a nomadic life, which all of them practise to a greater or less extent, and which is supposed by some to be an indication that they originally came from another land and have preserved the roving

habits of their ancestry. On the other hand, they may have been driven from their rude habitations by conquering nations, whose superior civilization enabled them to build powerful cities, and thus compelled them to be ever in motion in order to preserve their separate existence. The Scythians and Pelasgians, the oldest tribes which history mentions as coming into Asia Minor, were nomadic in their habits. Yet we know that the Pelasgians built powerful cities, and the connection of the Scythians with the Amazons, as well as their settlements in the north-east, does not favour the supposition that their descendants are still wandering through the land. It would be exceedingly interesting to collect and examine a vocabulary of the various aboriginal dialects still preserved among these people, and their ancestry and origin might thereby be satisfactorily settled. As to the Koordish tribes, however, they have been definitely traced to the ancient Cardusians, from whom Xenophon and the 10,000 suffered so many losses on their way from the plains of Mesopotamia to Trebizond. The Turkmen, as their name and features imply, are of Tatar origin, and preferred a nomadic life to settling down like their brethren in the cities they have conquered. But they are Muslems only in name, and this may sufficiently account for their choice of a wandering life, or it may be an indication that they are the descendants of the Tatar tribes which came into the country before the conversion of their people to Mohammedanism.

As for the Yuruks, divided into tribes according to their occupations and the form of their tents, and the Kùzùlbashes, who live in villages, but whose houses are more like permanent tents, their languages might aid in ascertaining their origin. The people above mentioned are unanimous in stating that there are numerous languages among them, distinct the one from the other, only one of which, a Koordish dialect, has been reduced to writing with the Armenian characters. One remark, however, is equally applicable to them all, and it is this, that their religion sufficiently proves their ancient and heathen origin. They hold to the transmigration of souls, have mysterious and obscene rites in which the initiated alone take part, heartily hate the Turks while they outwardly profess their religion, and do not believe in a Supreme Being, but have particular objects of veneration. Their women wear no veil, except in the presence of Turks. Their government is patriarchal, and they are divided into tribes, so many tents or families being said to be under the authority of each Sheïkh, an office which is hereditary among them. This description is equally applicable to each of the four races we have named above. Those whose habits are partly nomadic—and they are the most numerous, especially in the eastern portions of the country—possess houses, which they occupy in winter alone. They are situated in sheltered positions, and they abandon them in the spring, gradually to move with their flocks and herds toward higher ground, where they find good pasturage, as

well as freedom from the destructive flies of the plains. Most of these tribes are under a nominal subjection to the Turkish Government, which only consists, however, in the payment of a certain yearly tax; and even this is often refused. They never allow Turkish officials to reside among them, and cannot be cured of their taste for highway robbery. They only rob the Rayahs, who do not resist them, but seem actuated by a bitter hatred toward the Muslems, whose lives they rarely spare. Their bands sweep over a great extent of country, and as they ride very hardy horses and are expert in the use of them and of fire-arms, they are generally back to the impregnable fastnesses of their mountains behind Marash before any one has been startled by one of their daring robberies near Amasia, or they have retreated into the hills near Cæsarea before it is generally known that they have stopped a caravan upon the plain of Angora. Indeed the Turkish Government lie quite at their mercy; the only remedy they know to this state of things is to appoint one of the greatest rogues among them to keep the roads clear, and thus by "setting one thief to catch another," they monopolize robbery and make it a little more respectable. When these "police-officers" go so far as to be a little too insulting to Government officials, then a general *battue* is ordered, an army is collected, a *razzia* is made into the villages, which are burned, and all who have not had time to run away are put to the sword, women and children not excepted, and their property pillaged by the soldiery. After that it

becomes the turn of these people to get their revenge for all this, and they do it with interest; and so the game has, doubtless, been kept up ever since the Turks first came here, and, for aught we know, under all the dynasties which have possessed this unfortunate land.

The Kùzùlbashes are large-limbed, hardy, industrious, and not addicted to the roving habits of the others. Their features are dark and not handsome. Some notice of them will be found in Chap. I. Their settled habits have given opportunity to the public to discover more of their secret religious practices than those of the other tribes of the same character, and the Turks have, therefore, a greater contempt for them. They lead peaceable and industrious lives, and have tekkes or praying places in different parts of the country. They are said to carry on their worship in great secrecy, guards being placed in the neighbourhood with orders to keep away intruders under pain of death. Their worship consists of dances, in which men and women take part, each sex standing in a group by itself. The Turkish authorities have succeeded in falling upon them and dispersing them in the midst of their Saturnalian nightly orgies.

The Koords are remarkable for their dark complexions and long features. The nose is aquiline, the cheek-bones prominent, the eyes deep set, black, and expressive, but unsteady. Their frames are tall but bony, thin, wiry, and capable of enduring great fatigue and exposure. They excel as marksmen, but are especially noted as the best

riders in the country. Indeed, the women and the boys appear to ride as well as the men. Their horses are in many respects like themselves; they are small indeed, but bony, wiry, apparently all used up, but capable of doing the hardest work. Their sides are all cut and often bleeding with the heavy and sharp iron stirrups of their riders. A Koord on horseback seems a kind of centaur. He moves his horse about as though he were a part of himself, makes him run, whirl, suddenly stop or leap, and lies down upon him, leans over to catch an object from the ground, or raises himself in his stirrups as though he could not lose his balance or be detached from the animal. They are the very men for highway robbers, and even their friendship is not to be trusted.

The Turkmen evidently belong to a different race. Their complexion is lighter, and their features indicate an origin which goes back to the central plains of Asia and the neighbourhood of Thibet. They are phlegmatic, and their character is somewhat akin to that of the Kùzùlbashes. Their religious notions and practices are likewise the same. They are found in considerable numbers in the island of Cyprus, and seem there to have adopted more settled habits than upon the continent. The Yuruks of Western Asia Minor appear in many respects to be akin to the Turkmen. Some of them are thought to be sincere Muslems, but of a different sect from the orthodox Turks. Others, whose sole employment is the cutting of trees and sawing them into

boards, differ in many respects from all the rest, keeping aloof from them, and holding to peculiar sentiments upon the use of violence and force.

The Greeks of the Peninsula are evidently the descendants of the ancient colonies founded all around the sea-shore of Asia Minor, where they are mostly confined to the present day. Their villages rarely extend beyond two days' journey from the sea-shore towards the interior; they are, however, to be found in all the large cities in the central portion of the Peninsula, but in comparatively small numbers, and in such cases they usually possess a village or two in the neighbourhood. They had, only a few years ago, completely lost the use of their mother-tongue; but it is again fast coming into use among them through the establishment of schools, which they sustain with commendable zeal. The Greeks of the interior greatly differ in their character from those of Greece proper and the Islands; those of the sea-shore partake of the peculiarities of both classes. It is a remarkable fact that all the workmen employed in the mines in this country, of whatever character may be the mineral sought for, are Greeks, though the surrounding population is generally different.

The Armenians are the inhabitants of the eastern portions, nearly as far as the Caspian Sea. Having even possessed the whole country for a short time, and being ever of an enterprising and inquisitive turn of mind, they have gone forth from their im-

poverished land and are to be found in all the cities of the empire engaged in trade and the mechanical arts. They lay claim to a very ancient and honourable ancestry, for they believe themselves to be the descendants of a portion of Adam's posterity, the sons of Haïk, who did not, after the Deluge, leave their patrimonial estate in the neighbourhood of Ararat, but by remaining near the site of Eden when the rest of mankind had moved down to the plains of Assyria, escaped the confusion of tongues which was produced by the abortive enterprise at Babel, and have preserved, for the most part unchanged, the language of our first parents, which was, therefore, the Armenian. These

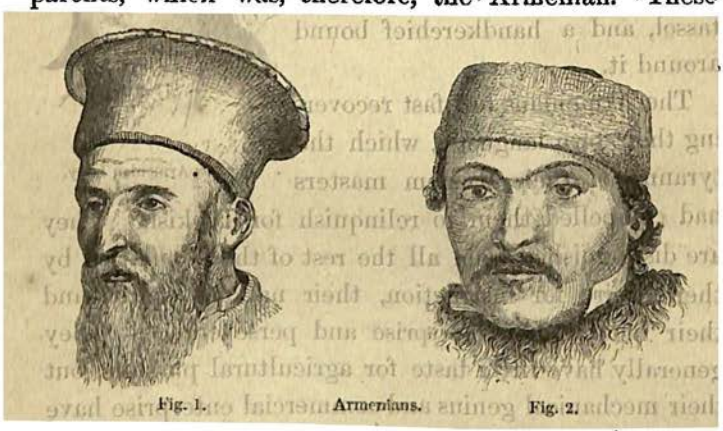


Fig. 1. Armenians. Fig. 2.

people generally possess well-proportioned features, dark hair and eyes, and a fair complexion. The women are often possessed of great beauty, and men are met with whose features are marked and prominent. Light hair and blue eyes are unusual, but they sometimes occur.

Of the annexed sketches, fig. 1 is the venerable superior of the Armenian monastery, about three miles to the north of Tocat. Caloost Vartabed is a fine old man, not one of the class who are fitted to battle with the storms of life, but rather to seek for smooth waters. Fig. 2 is our friend Haji Boghos Aghh Arslanian, already alluded to, page 199, and of whom we shall have further occasion to speak in our narrative. Fig. 3 is a young lady, whose head-dress illustrates the style which is now passing away, after centuries of uninterrupted dominion; it consists of a red *fez*, cap, with blue tassel, and a handkerchief bound around it.

Fig. 3. Armenian Lady.

The Armenians are fast recovering their own language, which the tyranny of their Muslem masters had compelled them to relinquish for Turkish. They are distinguished from all the rest of the population by their desire for instruction, their national spirit, and their indomitable enterprise and perseverance. They generally have little taste for agricultural pursuits, but their mechanical genius and commercial enterprise have led them to occupy high positions throughout the empire, and have indeed carried them to the very ends of the earth. They have made the greatest progress in education, and instead of blindly and tenaciously adhering to the sad results of ages of persecution and

oppression, their Church is steadily and firmly advancing towards a condition of purity of doctrine and life which will surely equal and surpass the brightest times of her ancient prosperity.

The Jews here possess the same peculiarities which everywhere characterize their race. The beauty of the women is of short duration; they are old at thirty. The men have marked and prominent features, and a wide-awake expression, which, with a sharp, suspicious look, are found in that entire people.

The Turkish or Osmanly race of Asia Minor, originally Saracenic and subsequently and more largely Tatar, has now become a mixture of many races. It is, indeed, this fact that has saved them from the deteriorating effects of the vices in which they have indulged without restraint for five centuries past. Arabs, Turkmen, Georgians, Circassians, Persians, not to mention the races which are indigenous to the soil, have poured their best blood into the veins of the Osmanly race, by supplying the harems of the grandees, and by conversion to Islamism. The type is, therefore, extremely varied, partaking as it does of the characteristics which belong to all the peoples who have contributed to the present result.

The Lesghies are a tribe of Daghestan, the country which lies at the southern foot of the Caucasian Mountains. They were tributaries of the Sultans, but had independent Khans, whose feudal subjection partook of a religious character. They long fought

against the Russians for their independence, but being finally overcome, their Khan and some of his most trusty followers fled to Turkey. The Sultan assigned them houses in Tocat, and gave pensions to their Khan and his chief attendants, on the sole condition that they should fight his enemies in case of war. We found these people very enthusiastic Mohammedans, but, at the same time, capable of forming warm attachments, and agreeable and intelligent companions. They are very expert in riding and the use of arms, which are of native but superior workmanship.

The Gipsy race is mostly confined to the northern portions of the Peninsula, where they profess to be members of the Armenian Church. A gipsy, pure blood, has sharp features, is tall and slender, but sinewy and active. The hair, eyes, and finely arched and meeting brows, are black. The men all wear a lock of their hair on the middle of the forehead. The women go about selling their willow baskets for bread and old clothes, and in spite of their thieving propensities are patronized as fortune-tellers and reporters to the ladies of all the important gossip of the town.

We believe we have said enough of the character and condition of the people of Asia Minor to satisfy the curiosity of the general reader. We shall add a little information respecting the general appearance of the country, as well as the animals and birds, so as farther to give precision to the reader's conceptions, while we avoid all attempt at the preparation of anything like a

scientific treatise upon these subjects. These general statements seem to us necessary for the perfect understanding of the local descriptions of the country.

Most travellers, on entering Asia Minor, are struck with the boldness and the abruptness of its mountains, and their generally rocky and barren appearance; while smooth and fertile plains, bearing the evidences of successful culture, or narrow and well-watered valleys, fill up the space between them. The fact is, the Peninsula consists of a great table-land, which, starting westward from the Asiatic continent at an average elevation of nearly 4000 feet above the sea, advances toward the Egean, diminishing in height to about 2000 feet. This plateau nowhere comes abruptly to the sea, but ere it reaches it, whether on the north, the west, or the south, its sides are broken into abrupt and fantastic shapes; the winter rains and the streams that rise on the plateau itself, have filled up the lower spaces with rich alluvial soil. It must not be imagined, however, that this plateau is all one smooth unbroken platform; its surface has been rendered rough and irregular by the erasion of flowing rivers, and still more by the upheaval of extensive and high chains of mountains. The great mass of the Peninsula is formed of very old or primitive rock, as is proved by the mica slate, old limestones, marbles, and shales or clay-slates which constitute the mountains near the sea, or the edges of the plateau, as well as the prominent chains in the interior. But upon the top of this ancient for-

mation have been laid most of the later formations, which have attracted the attention of geologists in other countries. Thus we meet with the red sandstone, the carboniferous limestone, and the several interesting tertiary basins. The plateau of Asia Minor presents striking and interesting examples of all the volcanic rocks which have, at different epochs, broken through the earth's crust. We have here the granite range of Olympus, the syenite of the Star Mountain and Sivri Hissar, extensive mountains of trachyte and porphyry in the neighbourhood of Afion, Karahissar, Smyrna, and the Lake of Nice, trap-rock on the Chamlù Bel, and the modern lava of Mt. Argeus and the Katakekaumeni of Koola. It is evident, therefore, that this Peninsula offers to the lover of geological science some of the most promising, though extremely complicated, fields of study; and we may add, despite the invaluable labours of scientific men, among which Hamilton's work stands and will long stand in the fore front, it is all still in a great measure "terra incognita." No country of similar extent can probably vie with this in respect to mineral wealth, and the treasures hidden in the ground will doubtless, under more favourable political influences, one day constitute the chief wealth of its possessors.

But let us look at the outside of the crust. The impression generally entertained by visitors to the chief sea-ports, of the barrenness of the mountains, is correct only to a limited extent. There are extensive districts,

not only on the north but in different portions of the country, which are covered with as fine and heavy forests as can be found in Old England or in the New World. These are well watered. But in the extensive tracts where the original forests have been destroyed, and the soil, no longer sustained by their roots, has been carried down into the plains, leaving the mountain a barren rock, the rain, which falls abundantly in winter, creates only rapid and ephemeral torrents, and the supply of water becomes very limited. The plains where the rivers flow, and where swamps, though unwholesome to the population, maintain a degree of fertilizing moisture, are covered with vegetation. The appearance of trees, especially of orchards and gardens, is an all but certain indication of the immediate vicinity of human habitations, for they show the presence of water and human industry. Fields of grain, though the product of man's labour, are often situated far from any village. The owners come from a distance, where a warm situation and the protection afforded by a larger population have induced them to dwell, and they spend here several days in ploughing, sowing, and reaping—sleeping, meanwhile, in the open air. Their fields, however, greatly suffer from the depredations of deer, bears, and especially of wild boars, and even the immediate vicinity of the villages is not safe from their intrusions.

The towns of Turkey are proverbially noted for their street dogs, which form an important element of the

population. They are of mixed breeds, the shepherd dog, as well as the common hunting species, being fully represented. But the prevailing kind is yellow, or fawn colour, having very much the appearance of the ordinary wolf of the country; many of them, however, resemble the jackal! They live permanently in certain streets and quarters, and the domain of every "pack" is so clearly defined, that when one of them ventures upon his neighbour's ground, the mere yelping of a pup will frighten him away, conscience-stricken. It is an article of the Mohammedan creed that hospitality to the brutes is meritorious in the sight of God, and as this kind of virtue is more easily practised than some others which are to weigh not a feather more in the scale, in their favour, many of the wealthy Turks spend large sums of money in feeding the street dogs, or, dying, make them heirs to their property. These creatures certainly make themselves useful by saving their indulgent masters the trouble of removing the offal from the streets. But they sometimes multiply beyond the power of the state to provide for their sustenance. Drunken European sailors, belated on shore, have been killed and devoured by these creatures. The only measure we have heard of being adopted by the Turkish Government for the purpose of diminishing this portion of the population was the forced emigration of several thousand individuals upon a ship which took them to one of the desert islands of the Marmora, where they ended their career by devouring one another.

But the dogs are not the only scavengers of Turkish towns. Various birds of prey come sweeping down into the streets, yards, and adjoining gardens, picking up a meal and saving the housekeeper the trouble or expense of having offal removed; they sit upon the corners of the roofs, partaking of their stolen prey, or enjoying their digestion undisturbed. In some towns, the common bustard is to be met at every turn of the street, walking about unconcerned, fighting for his meal, or disputing it with the dogs. Elsewhere the cenereal crow, not content with scouring the whole country, frequents the towns as well, and boldly takes his food in the yards and streets. He is, however, most industrious as a scavenger in the fields and open country, and may be called with truth a most precious and valuable possession for Turkey. Surely the country could ill spare the services of this bird, and it is not too much to assert that it saves the Government millions every year which it ought to spend in keeping off infection and disease. The larger crow or black raven is also met with, but is more rare. They both unite with the magpie, the bustard, the vulture, and the jackal, in keeping the country clear of the carcases of dead animals. The hyena sometimes joins in the feast; but she has more of a sneaking disposition, and prefers to unbury the dead, or lays hold of any feeble and wounded sheep which has lagged behind the flock.

The long-tailed magpie is very common, and is generally considered by the people of the country as

holding the same place among birds for cunning and shrewdness, as the fox has held by common consent from time immemorial among animals. In many towns the magpie is almost omnipresent, fluttering in every direction, and managing to steal a good morsel under the very nose of the watchful owner, retiring to an adjoining tree or chimney with his peculiar and impudent chuckle. But it is rarely he does real mischief. On the contrary his presence is a great blessing to all. He hops among the sheep and goats, alights upon their backs, and picks off the flies that torment them, and is one of the most active and yet most useful busy-bodies in the world. We once had a deer, which was kept in a shaded enclosure near the house, and we soon discovered that he and the magpies were great friends, for they would alight upon his back, whether he was feeding or lying down, and rapidly pick up and devour the horse-flies with which the poor creature was afflicted during the summer. It is, however, certain that a sportsman is not fond of the magpie. He complains, perhaps with justice, that when he has been stalking game for many an hour, and by patience, endurance, and perseverance, has finally succeeded in creeping up to a point where he momentarily expected to see his labours crowned with success, one of these impudent birds has come fluttering over him, and perching upon a tree or bush close by, has set up such a cackling and made such significant grimaces, that the attention of the

unsuspecting game has been directed to the intruder, and he has lost his chance. There is doubtless an arrangement of "compte à demi" between the magpie and the tenants of the field, which is found mutually advantageous. According to the natives, in the contests of *ruse* between the fox and the magpie, the latter has always come off victorious.

The stork is one of the birds which enjoy Turkish hospitality. They are encouraged to build their nests upon the roofs and chimneys of the houses, and a mosque is considered to be hallowed by being chosen for this purpose by several pairs of these birds. They sometimes repay the hospitality by letting a snake or other reptile drop into the house; but this is evidently not intentional. They, however, feed away from the house, going down to the swamp to pick up and swallow the frogs whole, or follow the plough and gather up the earth-worms and grubs it uncovers. They come from Egypt and Arabia in the spring, and find their old nests with as unerring an instinct as the swallow. I have heard of a stork from whose leg was taken at Beyrout a jewelled bracelet, which bore the name of a princely family in Germany. In the autumn the storks collect in large companies, and move southward by short days' journeys, making a variety of evolutions in the air, by which the storks of the districts they pass over are notified and join the emigrants. The parental affection of the stork is well known. I have myself seen the mother, when deprived of her young, remain

in her nest after all the storks had gone, and keep her lonely and sad watch until she was killed by the cold.

There is a well-authenticated story of a pair of storks at the village of Boornabat, near Smyrna, in whose nest a mischievous rogue had placed a hen's egg. The surprise of the birds must have been great when the egg was hatched, for they took a long look at it and struck their bills with great vehemence. The male then went off, and soon after, the whole roof of the house where the nest had been built was covered with storks, each of which examined the strange being who had been intruded into their commonwealth; they then appeared to hold a conclave and carry on a discussion on the question so unexpectedly presented to their consideration; for there was much bill-music, gesticulating, and other bird-oratorical performances. But the result was not long coming; they all fell upon the luckless mother, as they supposed, of the monstrous progeny, and killed her on the spot. I have seen the black stork only in the swamps around Toorkhal, and in its breeding-places on the Chamlù Bel. It is a splendid bird, somewhat larger than the common stork, entirely jet-black, with bright-red legs and bill.

Swallows are also allowed the freedom of the house. They make their nests not only in the verandahs, but in the rooms themselves, within the mosques, and in the sacred tombs. But the swallow is one of the most useful of birds. It is impossible to reckon the numbers of flies, gnats, mosquitos, and other small

insects he destroys, which would otherwise render life insupportable. I once calculated that over the gateway of a single farmhouse no less than 800 swallows had been bred in a single season. If we allow but ten flies and mosquitos as the daily fare of each swallow, we have a daily consumption of 8000 insects, which could, in the space of an hour or two, worry the life out of the owner of the property, his family, attendants, and cattle.

We hardly need to speak particularly of the birds of song, as they are most frequently remembered in journals and travels. The common *merula*, or blackbird, is the great favourite of the people, and frequently does he pay for this partiality by a life-long captivity. His notes are surely as merry and brilliant as those of any bird in creation; we doubt whether he be not a successful rival of the mocking-bird of the New World. The nightingale, however, seems to be acknowledged the prince of warblers, and we shall only state that there is, perhaps, no country in which he so abounds or seems more at home. The *fauvette* is a favourite with many, and the merry lark with others. The tiny titmouse, called *bulbul*, here, like the nightingale, builds her soft hanging nest on the swinging boughs of the willow, and rocks her young with the breeze over the cooling stream.

Of all birds of prey, the vulture is most noted for the keenness of his scent. I remember a sportsman, who having unexpectedly shot a wild boar, covered it

carefully with branches, looked into the clear blue sky and all around an extensive horizon, and, seeing no sign of a vulture, started off for the nearest village. He had not been absent an hour, when, on his return with a beast of burden, he found that the vultures had already so far devoured his game as to make it unfit to carry away.

Jackals never live very far from the sea. They are very numerous around Samsoon, and are said to abound along the whole coast; but I have not heard them beyond Chakallû Khan—the Jackal Khan—six hours to the south, on the Amasia road. They are equally numerous along the western coast of the Peninsula and on the Syrian shore. They burrow in the hill-side, like the fox, are rarely seen except at night, and generally feed in company. Soon after sunset, and when the shades of night begin to appear, their plaintive moan is heard in various directions, as they call one another to go out in quest of food. When they bark more than usual during the night it is commonly considered a sign of a change of weather. They are very fond of grapes, and a vineyard will soon be cleaned out unless the hedges are kept in good repair and the watchmen are wide awake. They have a keen scent, and are cunning in the accomplishment of their purposes. When about to start in a particular direction, they set up a loud barking, which attracts the village dogs towards the spot they are leaving, and thus clear the road before them elsewhere; and when feasting upon a carcase,

some of them leave it from time to time to go and bark elsewhere, so as to divert the attention of their enemies. When the feast is abundant, however, dogs, jackals, foxes, and hyænas lay aside their old feuds and shake hands over the meal.

Foxes generally mingle in their pursuits with the jackals, scour the country, and devour their prey in company. In the interior, however, they are alone, and whether from that cause, or for some other reason, they are extremely numerous. They commit ravages among the poultry, as in other lands, and enjoy the same reputation for cunning; they are mostly killed in the winter, when the snow is on the ground. Their tracks having been found upon the snow, and the path they frequent ascertained, a piece of meat or offal is dragged from that path over the snow and set in front of a hole previously made in one of the many walls which surround the gardens about the town. The fox takes up the scent and follows it, until he sits as a mark for the poorest shot to hit. Whenever there was snow upon the ground, we were sure to hear in the evening a number of shots, each of which announced the death of a poor fox; and the furriers have assured me that as many as 300 are shot every winter about Tocat, the skins of which are brought to them and serve to keep the people warm.

The weasel is also shot for the sake of its fur, which is sold for 40 piastres (7*s.*) a skin undressed. They make their holes in the sides of the rocky valleys, and hunt

at night for hares and poultry like the fox. They also abound in old houses, where they live upon rats and mice. There are old dwelling-houses in Constantinople where they are so numerous as to keep one awake who is not accustomed to their cries and the noise they make in pursuing their prey. The ferret is also common, and is called by the Turks guelinjik. He lives upon the mice which abound in flour-mills, but is chiefly found in the fields, hunting for field rats and moles, which sometimes increase to such a degree as to occasion great injury to the crops. It is a beautiful little animal, slender, lively, with fur as soft as silk, either fawn, pure white, or partly of both colours; it rarely appears in broad daylight.

There is another interesting little field animal which used to be thought peculiar to Asia Minor—at least such old travellers as Van Bruyn, who wrote two hundred years ago, speak of it as not existing elsewhere: it is, however, found also in Egypt. We refer to the jerboa. It has the head of a mouse or squirrel, with very long diaphanous ears, is of the size of a common rat, of a fawn colour, with white belly and breast, and moves, or rather bounds, with great rapidity upon its long hind-legs, aided by a long and powerful tail. It is, in fact, a miniature kangaroo, but, unlike that animal, does not carry its young in a pouch. Of squirrels there is but one species, a red and brown variety, which abounds in the gardens and makes its head-quarters about the walnut-trees. Otters are found

in all the rivers; and an animal has been described to me as still existing a few years ago in the streams which flow down the sides of Mahmood Dagh, which can be no other than the beaver, to which it perfectly corresponds both in its form and its habits. I have not, however, been able to hear of its existence anywhere else.

The grey partridge is not widely-spread; but the red variety, or mountain partridge, abounds in all the calcareous ranges, both on the continent and in the islands. This bird is peculiarly adapted to the nature of the country it inhabits, and though it has many enemies, it manages so to increase in numbers under favourable circumstances as seriously to injure the crops. Its cunning and speed of leg enable it to effect a rapid retreat to the inaccessible rocks, where it roosts for the night, and thus to elude the aim of the clumsy native sportsman, who is obliged to resort to unsportsmanlike means of destruction. I have seen these birds feeding in the fields in companies of several hundreds together, constantly on the watch against intrusion, and ever managing to keep at full 150 yards from any one attempting to approach them. The natives can rarely shoot flying, except in a few cases where they follow sport as a profession. They must generally rest their gun, or they miss. But they use the *alaja*, which is an oblong piece of cloth, with broad stripes of brown and white, stretched by means of two transverse sticks, and large enough to hide the sportsman. He moves

slowly towards his prey, holding the *alaja* with his left hand and keeping it in constant motion, and peering through the eyeholes near the top. His poor victims seem fascinated by the sight; they collect in a compact mass, and appear unable to decide whether to stay or flee. The murderous lead is fired into their midst: some fall dead outright, others are wounded, rolling or fluttering in agony; but the survivors dare not fly or run away. It is said that his victims are so entranced that they will not stir as long as the sportsman keeps out of sight, and he may load and fire as often as he likes. But a covey of partridges that has once discovered the deception cannot have the trick played upon them a second time. There are also migratory partridges, distinct from the local or stationary bird, which walk over a great extent of country at certain seasons of the year. They are caught in pits dug along their path. But the greatest enemy of this interesting bird is a snow-storm; when snow of a certain depth lies several days upon the ground they are sometimes almost exterminated.

Hares abound everywhere, but few eat them, from a superstitious notion that they are an unclean animal, since they chew the cud but do not divide the hoof. Rabbits are found only in the islands. Pheasants exist all along the shores of the Black Sea and Sea of Marmora, and especially upon the swampy deltas of the Iris and the Halys. Francolini are found upon the western and southern shore. Many species of duck, wild geese, pelicans, and even black swans are found,

during the winter especially, upon the rivers and in the marshes.

The mountain-ranges of Asia Minor abound with animals of the forest and the rocky cliff: the roebuck, several species of deer, wild boars, wild goats and sheep, bears, wolves, and lynxes: the panther also exists, but is not common. The roebuck frequents the well-shaded mountain-sides and the mountain-torrents, where he finds frogs, which are his choicest morsels. On the approach of winter he seeks a sheltered nook among the trees, which afford an abundant supply of tender buds and young bark, and, if not disturbed, he remains there until the spring. There are usually several together. When no snow lies upon the ground, his colour is so like that of the earth that he can be distinguished only when in motion. The wild boar, abounding in all parts of the country, is the farmer's greatest plague. As the Turks cannot eat his flesh, they only kill him when they can no longer endure his depredations; they leave the carcase either to be devoured by vultures, or carried away by some Christian who has bought it for a trifle. The wild boar has a keen scent, and is extremely cunning: but his eye-sight is poor. He prefers to lie in the unapproachable swamps of the plain during the day, and comes out to feed in the fields at night; but where swamps are not at hand, he retires to the thickets of the mountains, where, in the winter, he takes shelter under some tall and outspread pine-tree, which throws a wall of snow around his retreat.

He is hunted and speared on horseback in Mesopotamia, when he can be driven out of the swamp into the level plain. But in Asia Minor the natives waylay him at night, stealthily approach him in his lair during the day, or unite in large numbers and make a *battue*, men and dogs driving the boars out of the thickets upon the hunters, who wait for them at every issue. The sport is exciting, and attended with danger when an old male, or *azly*, is wounded, in which case he turns upon his pursuers, whose only safety consists in lying flat upon the ground, and not allowing him to raise them with his snout. This is, indeed, the only animal from which the sportsman has any danger to apprehend; for his semi-circular tusks, kept always sharp, and deriving force from a short neck and powerful back, are by no means to be trifled with. The panther never kills a man, though its fore-arms are powerful and its claws and teeth very sharp. Bears will never attack a man, unless he is alone. Neither the bear nor the panther dare attack a large boar alone, though two of them sometimes venture to do it.

The lynxes so abound in the northern parts of the Peninsula that their skin figures as an article of commerce in the exports from the port of Samsoon. They hunt hares and other game, and are killed, by being forced by dogs to climb a tree. There are two species, the striped and the spotted. The *caracal* closely resembles the lynx, but is of a uniform fawn colour. His presence is considered an indication that the panther

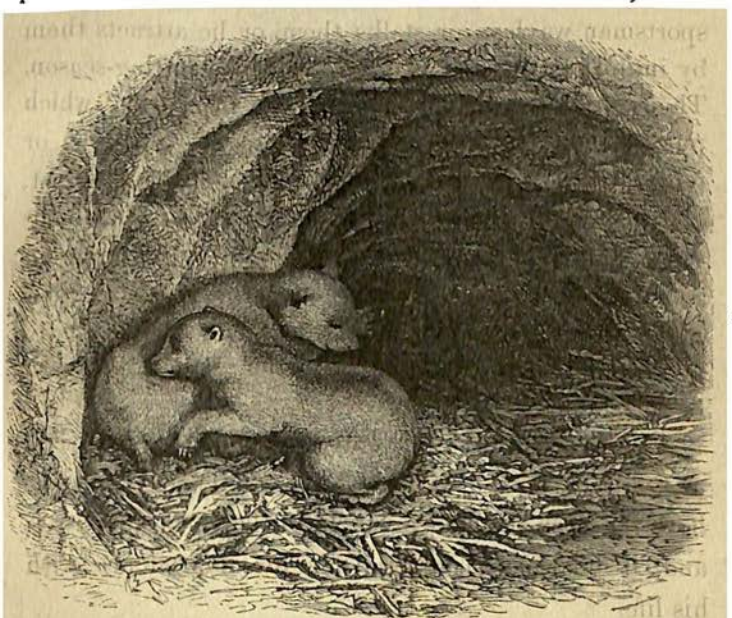
is not far off, for he is said to be the only companion which that jealous animal allows to join him at his meals.

The ground upon which deer is found is too rough to allow of their being followed on horseback. The native sportsman waylays or stalks them, or he attracts them by imitating the call of the doe in the rutting-season. Their principal enemies are packs of wolves, which pursue them, as they move in companies of eight or ten, until they succeed in separating one from the rest, and either run it down or compel it to leap headlong down a precipice, when they feast upon its mangled remains. Under such circumstances the poor stag often makes for the nearest village, and he has repeatedly been found in the morning with the cattle in the yard or the stable.

Wolves are rarely sufficiently numerous or so famished as to attack man. An occasional solitary traveller has, however, been set upon by them in the mountain-passes, and, if unarmed, has paid for his imprudence with his life.

Bears live, in a great measure, upon the fruits of the earth. They are bold enough to enter the orchards and vineyards in the immediate neighbourhood of villages and larger towns, and commit depredations which the proprietors hardly venture to prevent. A single night is enough for them to pick and devour all the fruit of the largest cherry-tree. But in the autumn, when no more fruit is to be had, they boldly attack

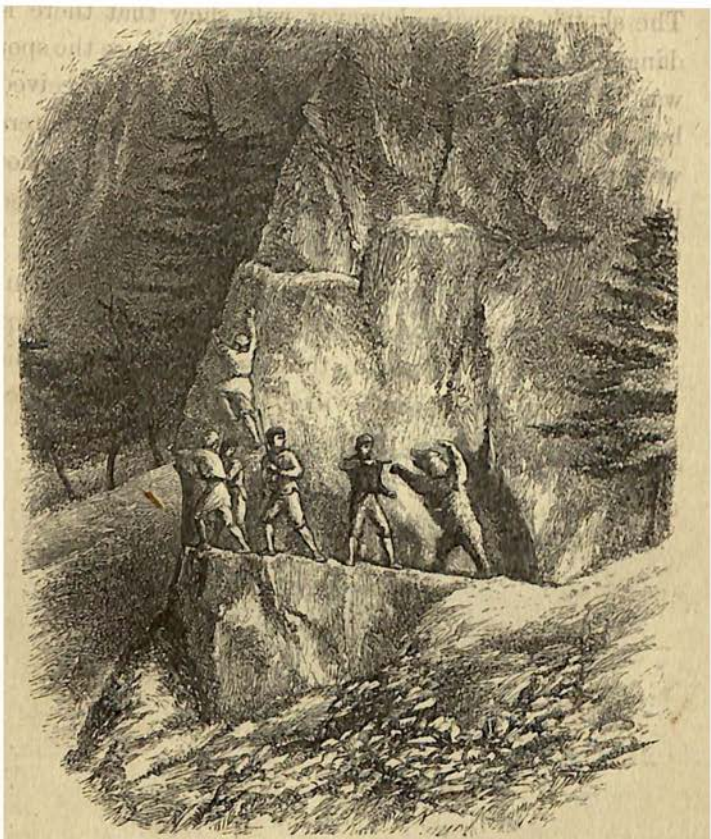
the flocks of sheep and goats, and keep off the shepherds and their dogs by pelting them with stones, which they are said to throw with great dexterity. They spend from thirty to forty days in the coldest part of the winter in natural caves in the rocks, or in



Bear Cubs in their nest.

holes which they dig in the mountain-side, neither eating nor drinking, but lying in a sort of lethargic state, sucking one of their paws and making a noise similar to the loud purring of a cat. They are said to grow fat while in this sleep. Here the female brings forth her young, and keeps them under shelter until they can follow her with ease. The cubs are

often stolen by the shepherds and hunters; but it is a dangerous feat, for the mother seeks them, and often proves the ferocity of her anger. It is during



Bear-hunting.

this state of sleep that the bear can alone be sought with hope of success. The sportsmen place themselves by the sides of the cave, ready to fire, and call upon

him to come out, throwing stones and firing pistols to wake him up. It is a harmless game, for he never attacks them if he knows there are several of them. The sketch opposite, however, will show that there is danger even in this mode of hunting; in this case the spot was difficult to stand upon; the bear, having perceived but one man, came out upon him before the hunters were prepared, and, had it not been for a fortunate shot in the head, the whole party might have been hurled down the precipice.

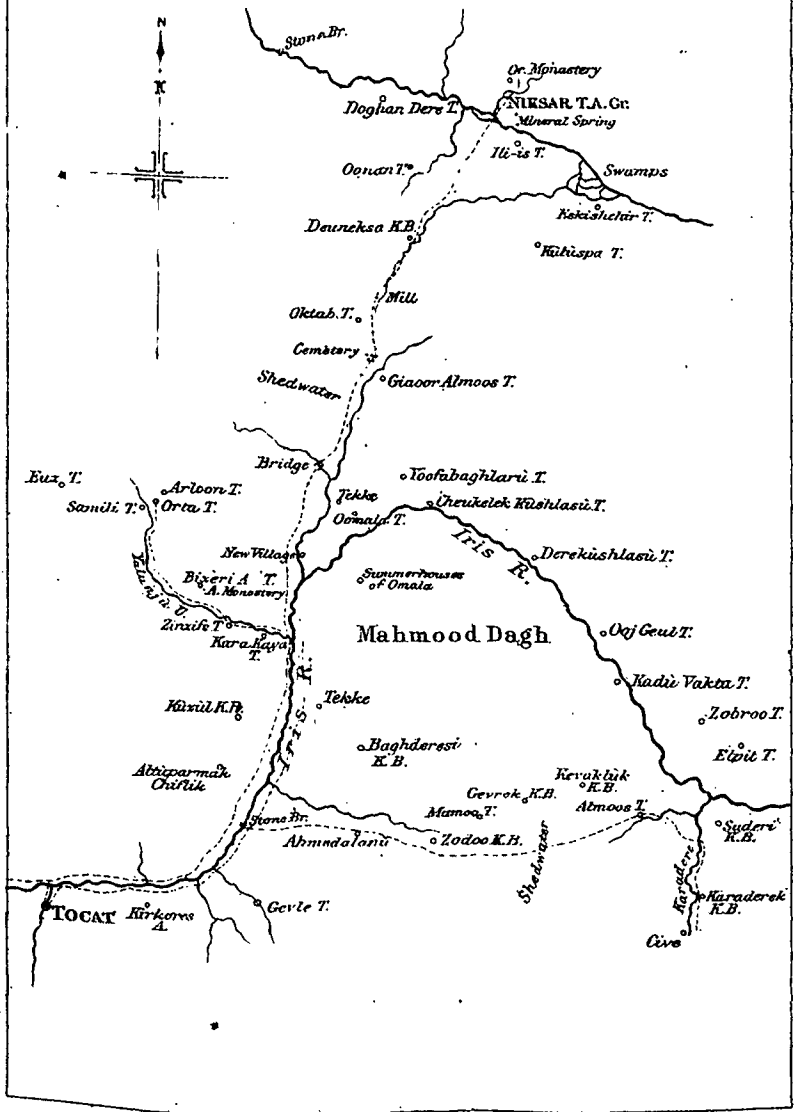
We now take up again the narrative of our journeyings, and commence with the account of a trip, made some time before, to the town of Niksar, to the north-east of Tocat, which will make the reader further acquainted with the surrounding region.

CHAPTER XII.

Trip to Niksar — Ruins of Comnena Pontica — Rock tombs — Floating timber — Monastery of Bizery — A tekkeh — Trees collecting moisture — Beautiful scenery — Village of Deunekseh — Basket towers — Arrival at Niksar — Conversation with visitors — Visit to the castle — Artillery — Governor of Niksar — Thermal spring — Ancient Armenian Church — Desire for reformation — Public meeting — Return to Tocat.

NOVEMBER 27*th*, 1860.—I left Tocat at 9 in the morning, in the company of Hohan, a young Protestant Armenian, who rode upon the baggage horse. The town had for several days before been enveloped in a thick cold fog, a very unusual condition of the atmosphere here; we started in the midst of it. We emerged from it at about 11 o'clock, but afterwards learned that it continued at Tocat several days longer; many people were made sick by it, and two children died of croup, a disease of which we had heard but a single case during all our residence there. We reached the old bridge of Geumenek and the ruins of Comnena Pontica. They consist of a low hill near the river, upon which are scattered fragments of brick and hewn stone, with here and there the remains of a wall or a partly fallen vault. The bridge is mostly built of fragments of ancient buildings; several in-

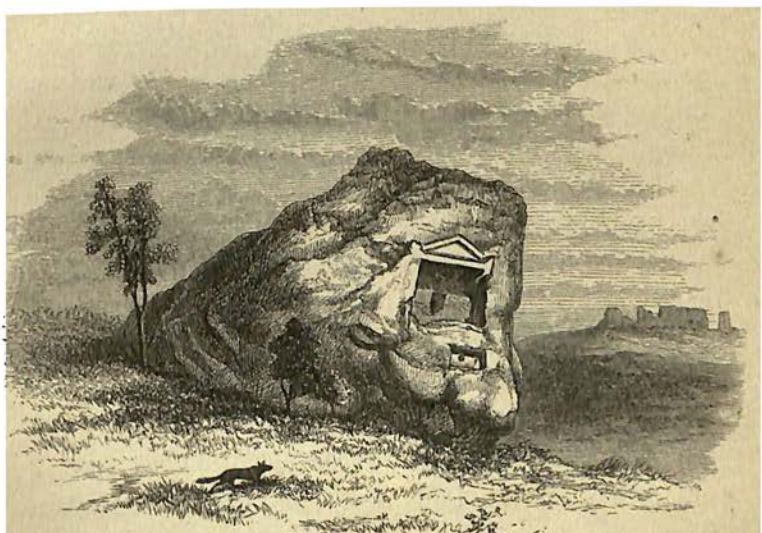
Map of the Region of TOCAT to NIKSAR.



Edwd Weller. Litho

scriptions are legible under the arches; they belonged to tombs, and are generally upside down.

The most interesting remains, however, are some rock tombs cut into a boulder of marble, which must have travelled far to get here; one of these tombs has an inscription, and is said to have been the retreat of Chrysostom during his first exile from Constantinople;



Tomb, or Cell of St. Chrysostom, cut into a boulder.

the other tomb is no less interesting, but in a very different way. Its deviation from the horizontal line proves that the rock has sunk toward the left, or that the surface of the plain has been depressed since it was cut; an evidence that it is a detached fragment or boulder; and its position is so distant from the

mountains from which it must have been separated; as to set the mind on wild speculations respecting the forces that have brought it to this spot. As we rode by the old familiar stone, it looked like a ghost through the mist. The wind blew from the north, and was sharp; the fog stiffened our limbs, and we dismounted to get our blood into circulation.

Both banks of the river, from Tocat as far as we followed it, some twelve miles from that place, were covered with sticks of wood 2 feet long, and of various thickness, which had been left there by the stream. They are cut by villagers, who live upon a mountain a little to the east, called Mahmood Dagh, through which the river makes its way by a narrow and precipitous gorge. They throw the sticks from the top into the river, and the water gradually carries them down the stream, and deposits them all along its banks. When the winter rains and the melting snows of spring swell the water of the river, they are carried down to dams, which are constructed for the purpose, are fished out of the stream, and piled upon the bank for the use of a copper foundry. This is not a Turkish contrivance, however; it was introduced by the Germans, who were employed in setting up, and for many years working, the factory, until they were dismissed through the intrigues of those whose thefts they had brought to light. The Government now have the comfort of knowing that Turks alone are employed here, and that the revenue once derived from this source

mostly stops in the pockets of its employés. It is estimated that 300,000 pieces of wood have thus far been left this season upon the banks by the river. Should there not be sufficient water to carry them down, they will have to be collected and carted at a great expense.

After leaving the river, where it takes the direction of Karahissar, toward the east, we found the valley we had followed widening to the north. It spreads out westward toward some hills, among which is built the ancient monastery of Bizery, in the possession of the Armenians. It boasts of containing the remains and tomb of Chrysostom, which are shown in the chapel. Most of the land in this little plain belongs to the convent, and though superstition is not so prolific a source of revenue as it once was, yet the pleasant road from Tocat, and the healthy situation of this retreat, make it a place of great resort, and fill the coffers of its tenants. The only monk living here now is called Karabash Oghloo, or the Son of the Priest, and possesses an unenviable reputation for ignorance and bigotry; this is compensated in the eyes of many by a great talent for intrigue, which makes even the Turks stand in awe of him. The clergy are of two classes among the Armenians: the common priests, who are generally married, and the Vartabeds or monks, who do not marry; the bishops and higher officers of the Church are selected exclusively from the latter.

We took a canter across this plain, in order to get on

faster, and did not stop until we reached a tributary of the Iris, which comes from the mountains upon our left. There is a small plain about nine miles in that direction, upon the edge of which are three Kùzùl-bash villages, called Avlon, lying but 200 yards apart, and distinguished from each other by the adjectives large, small, and middle. The stream we now met, and crossed by a wooden bridge, comes from the neighbourhood of the villages of Avlon. We here found that Hohan had lost his over-coat. He had taken it off and had sat upon it, and as we cantered over the plain it must have dropped unperceived; he went back to look for it, but in vain; it was probably carried off by some shepherds whom we had passed in our canter, and who were now hastening toward the mountain, probably to get out of our reach. About three miles to the eastward a mountain running north-east and south-west closes the valley on that side. Near the foot of this mountain is a white building that can be seen from a great distance, it is a Tekke or praying-place of Kùzùlbashes, surrounded by a grove and cemetery. It contains two tombs, which are said to have been erected over the remains of some saints. The only object I noticed there, upon a visit I once made to the spot, was a rather curiously carved piece of wood, which is said to be used by the worshippers as a *Kùbleh*, to which they turn when they pray. Beyond the Tekke lies the flourishing village of Oomala. The land in this region is very fertile, and two new villages have

just been built down in the valley, Kara Kaya, the Black Rock, and another which has not yet received a name.

We alighted for a bite near the rustic bridge, which is a favourite camping-ground, as is attested by the many remains of camp fires; the position is sheltered, the valley here becoming quite narrow; shade also is abundant, and the water is good. The spot is famous for robberies committed here, and it is very favourable to such enterprises. There are several graves of murdered travellers, and one is particularly pointed out as that of a moollah, who was here killed and robbed of a large sum of money. Indeed, this whole valley possesses an unenviable reputation. But there is no danger to be apprehended by the traveller now. Most of the villages here are Kùzùlbash; the soil is very productive; and, despite the oppression and rapacity of the Government officials, high and low, they are in a prosperous condition. After proceeding about an hour beyond the bridge, we came to the water-shed of this region. Our route had taken us in nearly a straight line from Geumenek to this point, the road from Tocat there making a sudden bend to the north; the whole route leads up a valley both fertile and well watered. We were now twenty-one miles from Tocat, and fifteen from Niksar. The valley is continued all the way until it reaches the lower valley of the Kerkid Urmak, the Lycus, beyond which, and at the edge of the opposite mountains, lies the town of Niksar. The water-

shed is a field, the northern portion of which sends its waters to the N.N.E. to the Lycus; and the southern portion to the S.S.W. to the Iris.

In this region, some 3000 feet above the sea, the trees are mostly oak and attain a large size. I here noticed a fine illustration of the influence exerted by trees in collecting moisture. Although the fog had lasted about a week all over the region, as we learned from the villagers, yet the ground was very dry. The dry oak-leaves upon the trees, however, had collected the moisture, and had conveyed it down upon the branches and trunks, which were quite wet. In many cases the water had been collected in such abundance that it had run down the trunk and advanced some distance upon the soil all around the tree. In two places, several trees standing near each other, had each furnished a small stream of water, and these uniting had made a pool across the road, so that we had to pass over through the mud. And yet the ground was everywhere else perfectly dry and hard. Each leaf collected too little water to drop directly on the ground; but in every case it ran down its stem, and so down the branches and trunk and to the earth. Farther on we came upon a grove, and found at the root of each tree, on the north side, a lump of ice; the water had frozen where it gathered in the largest quantities and was most exposed to the cold. This is the most striking illustration I ever met with of the acknowledged influence of trees in

collecting moisture. One cannot for a moment doubt that the parched regions, which commence at Sivas, and extend in one direction to the Persian Gulf, and in another to the Red Sea, were once a fertile garden, teeming with a prosperous population, before the forests were cut down which covered the hill-sides, before the cedar and the fir-tree were rooted out from the sides of Lebanon.

We now began to descend on the northern side of the water-shed, and passed through a grove of walnut, oak, and black mulberry trees which shade the village of Oktab, whose houses, cattle, and ruddy children were indicative of prosperity. We have all along found that every one here has his own notion of distances. We asked two little girls who were romping in the field how far it was to the mill ahead; the elder, pointing toward it with her finger, said: "Na!. only a few steps!" The few steps in this case, however, were about three miles. The said mill, a very homely structure, whose water-power could surely pass through a tube three inches in diameter, lay at the entrance of one of the most enchanting spots I ever set my eyes upon. It is almost impossible to describe the beauty of the scene. A very narrow tortuous gorge descends to the plain of Niksar, through it a stream dashes down among rocks and under overhanging trees, forming cascades and pools among the mossy fragments of stone and prostrate trunks. The whole vale is one continuous mass of verdure formed by trees of luxurious growth, bound

together by vines of remarkable variety, making a continuous bower impervious to the sun's rays. The road, smooth and wide enough for a carriage, winds about under the trees and along the edge of the stream, which it crosses several times. The overhanging cliffs on both sides show a contrast of bare rock above the whole, and may occasionally be seen from the bottom to the top, a mass of stone, or broken, here and there, with trees, bushes, and vines, fastened by their roots to every projecting corner. Sometimes, however, towards the top of the cliffs soil enough had been accumulated to sustain for a considerable distance a thick forest of pitch pines and *arbutus*, the picturesque shrub whose red wood, shining leaves, and yellow and red berries, were old and welcome friends; it well deserves here the name of strawberry tree, for it is too large to be called a shrub. The scene, too, was constantly varying; every turn of the road offered a different picture. The trees themselves changed, the chestnut sometimes prevailing, and then yielding its place to the wild cherry, the hazelnut, the birch, or the platanus. The vines were different in different parts. The clematis, with its feathery clusters, entirely hid the trees which supported it; anon it was supplanted by a vine whose hair-like boughs completely enveloped the trees, so that nothing could be seen but the green tresses which reached down to a soil overgrown with ferns; again, farther on, the leaves of the prevailing vine greatly resembled the grape vine,

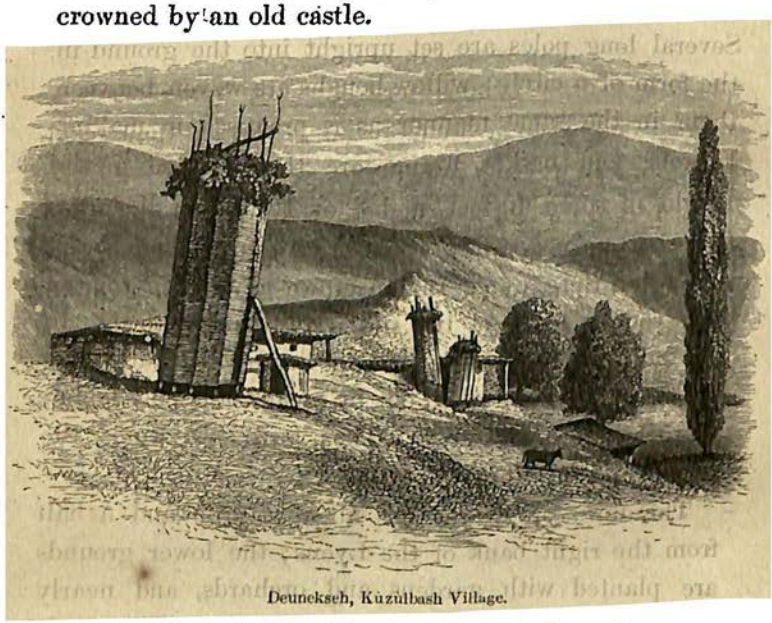
but it bore clusters of bright red berries. I am told, and can easily believe, that this vale is still more beautiful in summer, and that it is then the favourite resort of innumerable singing birds, the nightingale making, as usual, the greatest noise. Stags and deer have been seen here quenching their thirst at the brook, or seeking repose in the impervious shade. The place was once famous for robberies, but it is now quite safe. I don't wonder the little girl thought it but a few steps away!

We went on foot for some time, in order to lengthen out our enjoyment, and my companion, who lagged behind, began to sing the old tune of *Lenox* to an Armenian translation of the fine English words, his voice, clear and powerful, being repeated by the echoes:—

"Blow ye the trumpet, blow!
The gladly solemn sound;
Let all the nations know
To earth's remotest bound
The year of Jubilee is come;
Return, ye ransomed sinners, home!"

Many ages have elapsed since such words were heard about here; and they well express the purpose which had brought us hither, and the errand we carried to the people of Niksar. As we emerged from the narrow valley to a wider space the trees disappeared, and gave place to bushes and cultivated fields; the gorge rapidly descended with many turns among the hills,

and we could see, beyond all, the flat green valley of the Lycus, spread out like a plain. Niksar lay on the farther side of it, and occupied both the edge of the plain and a little gorge which leads into the mountains, resting partly upon a hillock which is crowned by an old castle.



Deunekseh, Kùzùlbash Village.

We reached the Kùzùlbash village of Deunekseh as the sun was setting. The head man received us with cordiality into his new and clean house, and we retired to rest after conversation with our host.

28*th.*—The morning was cold, but the sun rose in a clear sky, and as it illumined the different parts of the plain below the gorge, the view was exceedingly

beautiful. The village of Deunekseh contains twenty houses; the crops are mostly raised in the plain, which is rendered an unhealthy residence by its stagnant waters; but the gardens are close around the village. Indian corn is used here, instead of wheat, for bread. The manner of keeping it through the winter is peculiar. Several long poles are set upright into the ground in the form of a circle; willow boughs are woven between them in the same manner as is practised in making baskets, and basket towers are thus erected to the height of some 40 feet, and 8 or 10 feet in diameter. The bottom is boarded a foot or two from the ground, and when the ears of Indian crown have been thrown in, a roof is made of the stalks quite impermeable to the rain. The corn is said to keep remarkably dry in this way. It is taken out by means of a hole underneath whenever wanted. They have two kinds, the yellow and the white.

The town of Niksar lies about a mile and a half from the right bank of the Lycus; the lower grounds are planted with gardens and orchards, and nearly every house has its own garden besides. The castle crowns a spur of the mountain which borders the plain on the north, and the town is built mostly upon the slopes of this hill, and in the two adjoining valleys. The streets are all paved, but the houses are built of timber and boards almost exclusively, in a very simple and primitive style. A considerable stream passes down the principal valley, supplying the town

with water, and working several simple machines employed in pounding tanning-bark and rice.

December 1st.—We have hired a room in the house of a Turk, and we use it as a sitting-room, bedroom, dining-room, and everything but a kitchen, our food being prepared in our host's *harem*. Instead of pictures on the walls, which are forbidden by the Koran, our room is ornamented with specimens of Turkish calligraphy, a species of ornamentation common in the "best room" of Turkish houses. We have been busily engaged all day ever since our arrival, in conversing with visitors upon the objects that brought us here. I am thus occupied for five hours every evening, sitting up till a late hour, as the natives are always fond of doing. I have hitherto met with a hearty welcome from nearly all, and many express an earnest desire for instruction in the truths of God's word. Two Turks have repeatedly been present, and have listened with attention. The rest are all Armenians. There are about twenty persons who appear to receive all our instruction, and joyfully to acquiesce in what we teach. An appeal to the Word of God silences every objection. I have great hopes respecting some of these, that they have entered the "narrow path" of life. The most interesting among them, perhaps, is a Haji some 45 years of age, whom my companion had met in July, and to whom he had given a testament. He had learnt to read when a boy, but had nearly forgotten. He now applied himself earnestly to brushing up his knowledge

and reading this book; he remained at home every morning as late as his business would possibly allow; and though the book lay open all day by his side in his shop, yet he kept asking the time of day that he might go home and read it undisturbed. This brought on an inflammation of the eyes, and I had to prescribe a diet of one chapter only, every morning and evening.

We visited the old castle yesterday, and stepped, on the way, into the only Armenian church here. It is a solid structure, whose walls are completely hidden by pictures of saints, without claim to artistic merit, while the marble floor is covered over with the carpets of the habitual worshippers. The priests know only the Turkish language, and do not therefore understand the ancient Armenian of the liturgy they read; and they are in all respects very ignorant. We had a long conversation with the sexton about the study of the Scriptures, and the reading of them to the people in their spoken dialect. He seemed pleased, and gave an apparently hearty assent to all we said.

The castle has seven gates. Just inside one of these is an old mosque of beautifully-cut trachyte, the rock prevalent here, in a good state of preservation. The streets are paved with large pebbles of the same stone. One tower alone seemed to be decidedly of Roman architecture, and it bears marks on its walls which I took to be the insignia of the Legion which erected it. A piece of oak, supporting a portion of the masonry over the door, has not a sign of decay in it. It must be

very old. The rest of the fortifications yet standing appear to consist of repairs made during the Abbassidian dynasty. The only piece of artillery owned by the town is a brass cannon, 15 feet long, which lies prostrate upon the rocks, at the top of the castle. It is filled up with stones. Were it once discharged, I fancy it would pitch most of the rickety structure down upon the heads of the townspeople. One tower cannot certainly stand the shock of an earthquake, and I suspect the wind will bring it down first. Niksar, however, is richer than Tocat in weapons of defence; for the latter only possesses two iron guns, originally 4 feet long, one of which has been worn off to half that size and the other to three-quarters. The latter alone they dare to fire off, and I can testify it makes plenty of noise in Ramazan time. The one man who is entrusted with the ticklish task of firing it off enjoys the title of "Topji Bashy," Commander of the Artillery. The Russians will have to take care if they come this way. In the mean time the Topji Bashy looks out for himself, for he fires his piece from behind a rock by means of a long pole.

Niksar contains about 1800 houses, 500 of which are Armenian, 35 Greek, and the rest Turkish, the last being generally in majority in the large towns, while the villages are more commonly Christian or Kùzùl-bash. The lowest estimate of the number of souls in one house will make the whole population about 10,000, of whom 3000 are Armenians. Some who are counted

among the latter are Gipsies; for, as in Tocat, Amasia, Marsovan, and in all Northern Asia Minor to the Dardanelles, the Gipsies professedly belong to the Armenian Church. These people are nomadic from March until November; but during the winter they occupy a distinct quarter of the city, where they live in abject poverty and filth.

Called upon the two Governors, the old one who is just going away, and the new one just arrived. I found the former entirely alone—the setting sun has no worshippers. He told me he had been here a year, but being unable to stand it any longer, had handed in his resignation. He and the great guns of the town could no longer agree. The salary of the Governor of Niksar used to be 10*l.* a month. The principal Turks of the place, however, offered, as a stroke of policy, to take charge of the business for half that sum, on the ground that it was quite enough. They thought one of themselves would be appointed, and had agreed that the fortunate one should divide the spoil with the rest. Instead of this, however, a Governor was sent them from abroad, with a pay of but 5*l.* a month. The outgoing Governor said he had lost money at 10*l.*, and had resolved to retire into private life. He called his successor a fool, "for," said he, "he has come on with six servants, a harem of seven women, five horses, and a European carriage." I suspect the only fools are the Niksar people, who will have, somehow or the other, to pay the fiddlers. I found the new Governor surrounded

by a crowd of all the grandees of the place, who were obsequiously paying their respects; but to me they all looked, with the new official, like so many vultures gathered around the carcase, about to fight for the prey.

There is a thermal spring at ten minutes' walk to the east of the town. The water comes out of the ground in two different places, about 50 yards apart, and over each spring is a stone structure apparently very ancient. Unlike the mineral springs of Broosa and most others in Asia Minor, this contains no sulphur, but is permeated with a strong solution of some alkali. Its temperature is only about 150° Fahr., and its colour slightly white. In taste it differs but little from ordinary water; but it possesses powerful cleansing properties. The dirtiest cotton or woollen fabric, after standing a few minutes in the water, becomes as clean as new. The worst spots, however, have to be softened by rubbing with a little sand. Here the women of the whole town wash the clothes of their households; and the place is always so crowded, while many of these women are washing the only suit they own, that a male visitor has no chance to see the place except toward sunset, when they are met coming home. Christian and Turkish women generally work there indiscriminately, but the former alone come to the place on Fridays, and the latter on Sundays. They are able by means of this water to dispense with soap, which is quite unknown here; nor is any washing of clothes ever done at home. The

water, however, is not sufficiently hot to kill the vermin; the clothes are spread out to dry upon the surrounding bushes, and as the vermin crawl in myriads upon the ground, they naturally take the first opportunity offered them by a clean garment in order to return to town. This spring does not appear to be used for bathing purposes; for the stone structures erected over it contain no bathing tubs or basins, but only circular shallow troughs with flat stones for beating the clothes.

Though the medicinal properties of this water do not seem to have been fully ascertained, yet a man told me he had been cured of a troublesome eruption by washing thoroughly in it but once. I suppose he only needed a thorough cleaning.

The exports of Niksar are rice and tanned leather. The former, of the yellow variety, finds a market only in Sivas and Karahissar. The marshes and rice plantations below produce much malaria, and chills and fever prevail in the autumn. The small-pox, too, commits great ravages; I taught a man the art of vaccination, which is not practised here, and furnished him vaccine matter on condition that he would vaccinate the poor free of charge.

Monday, 30th.—Last Saturday afternoon, my companion's brother-in-law "made us a feast," inviting his relatives and other friends. He himself was "of those who waited upon the feast." In true Oriental style the dinner began with sweetmeats and ended with a large

dish of *pilaf*, boiled rice seasoned with butter. We spent the whole evening in conversation and amicable discussion with a large company of guests. One of these, about thirty years of age, is said to be the most wealthy and influential Armenian in town. He is intelligent, and has received the best education to be obtained in this region, having studied many years in the high school, which was once in operation in the monastery near Tocat, under the auspices of Eprem Vartabed. He has studied the Scriptures as well as the various books we have published. Finding them anxious to learn something of their own religious history, I was gradually led to describe to them the former lustre and purity of their Church in the days of "Gregory the Illuminator," and his immediate successors; I told them of the persecutions and martyrdoms their ancestors suffered at the hands of the fire-worshipping Persians, the bigoted Greeks, and the merciless Saracens; and related the long struggles in the mountains and gorges about Sis, for temporal and religious liberty; I showed them how doctrinal and ceremonial innovations had been gradually introduced, and had subverted the original purity and simplicity of the Church; it had been done in times of great political disaster, under the behest of the Pope, who made it a condition of the aid which Europe was to afford against the Infidel, but which was never given. I pointed to the patchwork and contradictions of their own Prayer-Books, and enabled them to recognise

the original formularies and the later compositions, holding out in strong contrast, side by side, the simple truths of the Gospel and the worst errors of the Church of Rome. What seemed to surprise them most was to learn that, in the services prescribed by the Church in the Great Mashdotz or Prayer-Book, in ancient Armenian, in the ceremonial for the ordination of a bishop, the latter is required to declare "that he is the husband of one wife," and the presiding officer is directed "to pronounce every bishop accursed who is not married, and the people also accursed who follow such a bishop." At this point they asked whether a reformation could not be brought about by a general council of the clergy, and I pointed out the fact that the interests of the clergy were opposed to any thorough reformation; it was, indeed, hoping too much from human nature to expect them to take the lead in, or even generally to aid, a movement which must necessarily diminish their power and influence. Every reformation had thus far been brought about chiefly by the laity; it was losing precious time to wait until the clergy were enlisted, and we could only hope that the conscientious men among them would, as some of them have already done, join in the work after the movement had been fairly begun. I was subsequently informed that this *exposé* had occasioned much discussion after I had retired.

Yesterday, Sunday, we had a regular service, and conversed all day long with visitors who called. The day is very much profaned here. The people go

to church early in the morning, and spend the rest of the day in making calls, chiefly for the purpose of collecting their dues.

We left to-day for Tocat, returning by the same road by which we had come. We surprised about a dozen fine large pelicans, white as snow, which were proudly sailing up the river, with their heads erect and their long slender necks as straight as a stick. They seemed like so many men-of-war; their great pouches under their long bills gave them a strange appearance. They seemed at first quite unconscious of our presence; but, after a while, one, and then another, spread out their great wings, rose heavily from the water which they struck with the flapping of their wings, and ranging themselves in single file moved up into a higher atmosphere where no mortal man could interfere with their solemn meditations. There were also companies of large blue cranes (*toorna*, an imitative name), whose cry could be heard at a great distance. These birds are said to carry little birds over to Egypt and Syria on their backs in the autumn, and bring them back in the spring. I have myself heard the singing of little birds apparently upon their backs, when they flew very low, and have seen other little songsters go up as if to get a ride. We followed our former path through "the Vale of Tempe," stopped for a bite and a cup of tea in a grove planted in a cemetery not far from Oktap, and took up our quarters for the night at the Kùzùlbash village of Kùzùl Keuy. The head man received us with

cordiality. We endeavoured to get some of his peculiar religious notions out of him; but he faithfully adhered to his tribe's policy of acquiescence in every man's belief, and went so far as to acknowledge the divinity of Christ. We saw here a Circassian emigrant, who had lost all his family by sickness on the way; he said that when his wife died, he buried her sucking babe alive with her! He only shrugged his shoulders when I expressed our horror. In the morning the mountains were covered with snow, and the weather was intensely cold; and so going on foot, and replenishing our bags with partridges and woodcocks, we reached home, glad to enjoy its comforts after our short wanderings.

END OF VOL. I.

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